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The Old Faith
AND
The New Gospels

Special Addresses on Christianity and Modern Thought

By
REV. A. B. SIMPSON

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INTRODUCTION.

THE present generation has witnessed a simultaneous attack upon the foundations of our faith on half a dozen different lines. The first is directed against the very throne of God Himself, through the teaching of "science, falsely so called," especially the doctrine of Darwinian evolution. The next comes through unfriendly scholarship in the name of Higher Criticism and is directed against the authority, integrity and inspiration of the Holy Scriptures. Another, under the name of New Theology, assails the person, deity, atoning work and resurrection of the Lord Jesus Christ. Another, Ethical Culture, offers us a substitute for supernatural religion, regeneration, and Christian experience through the Holy Ghost. Still another would give us Socialism as a substitute for the kingdom and coming of the Lord Jesus Christ. Again the battle ground is moved to the body, and through the new Psychology, Christian Science and other counterfeits, the teaching of God's Holy Word concerning divine life for

the body through redemption is assailed. So from all sides the line of battle is leading up to Armageddon and sometimes it seems not far away.

Chapter I.

EVOLUTION OR CREATION?

"Thus saith the Lord, the Maker of it, the Lord that formed it to establish it; Jehovah is His name" (Jeremiah xxxiii. 2).

"Through faith we understand that the worlds were framed by the Word of God, so that the things which are seen were not made out of things which do appear" (Heb. xi. 3).

HALF a century ago two books were published which have revolutionized modern thought and created a new epoch in the scientific world, Mr. Darwin's "Origin of Species" and "The Descent of Man." The purpose of this new theory of the universe and especially of life, was to show that all forms of life have gradually developed or evolved themselves according to the law of natural selection or the survival of the fittest. From age to age the weaker and the stronger forms of life are in conflict and as the weaker are pushed to the wall the stronger survive, and thus from generation to generation there is a gradual improvement in the types of life developed until at last the progression rises from the protoplasm to the

zoophite, from the zoophite to the fish, from the fish to the bird, from the bird to the quadruped, from the quadruped to the monkey and the man.

WIDER APPLICATION OF EVOLUTION.

This principle of development or evolution was supposed to account for every new species that exists or ever has existed upon the face of the earth. And it started a train of causes and effects which rapidly branched out into various currents of thought and speculation, much wider than Darwin ever dreamed, and led to an attempt to explain everything in the universe, not only in the world of matter and of nature, but in the world of mind, morals, society, politics, and even religion, on the principle of evolution or development. The distinguished philosopher, Herbert Spencer, followed Darwin with a wider application of evolution and attempted to make it the golden thread which binds together the entire universe, and perhaps the evil results of these doctrines are more serious in their indirect bearing along the higher lines of spiritual truth than as a mere scientific explanation of the phenomena of nature.

We have to do at this time with its relation to spiritual truth and the Bible account of creation. It was immediately held by agnostics and infidels as a fatal blow to the Holy Scriptures and all the claims of supernatural religion. One of the great German scholars immediately named it, "The Anti-Genesis," meaning of course by that that it had completely swept away the Bible story of creation. A great number of superficial thinkers and not a few modern preachers immediately adopted the new theory. Its teachings were incorporated into the text-books of the public schools and today a flood of unbelief is sweeping over Christendom which is largely due to the perverting influence of much false teaching which is not only unproved scientifically, but is disproved and denied in all its extreme forms by the teachings of the Word of God.

We propose carefully and prayerfully to inquire into some of the most important bearings of this subject:—

TRUE PLACE OF EVOLUTION.

There is a place for a modified doctrine of evolution or development as a method

by which the great First Cause or Creator accomplishes much of His work, and especially by which He carries on the great processes of nature and providence under His divine supervision. But this is very different from the extreme doctrine which would exclude a First Cause and a Creator at every new stage in the origin of life on this planet.

DARWINIANISM DISCREDITED.

The original theory of Darwin has not been finally accepted by the scientific world, but the very most that was claimed for it even by Herbert Spencer, was, that it was "only a contribution to a subject of enormous complexity and extent." So great a scientist as Professor Wallace, Darwin's associate in the studies that led to the discovery of Evolution, and a naturalist of equal distinction with him, wholly refuses to accept the extreme view of the doctrine of Evolution as accounting for the intellectual, moral and spiritual nature of man. The theory of Darwin has never been proved, but has utterly failed at some of the most critical stages of the experiment. It has been found impossible to have one species

by any process of cross breeding ever to propagate another species. Even so simple an experiment as the breeding of the common mule breaks down at the very first link and the mule is incapable of continuing its own race. At a recent meeting of the British Association, the President of that Association, the son of Charles Darwin himself, announced that it was accepted by scientists that the different species did not gradually glide into each other by an imperceptible development, but that the records of geology made it evident that these new species had come in great swarms and evidently at sudden and distinct epochs in the order of nature. This of course is fatal to the general hypothesis of Evolution. The very most that can be said in favor of Evolution is that there are many applications of it that are unquestionable and remarkable, but as a system and a principle it is "not proved."

TESTIMONY OF SCIENTISTS.

Many of the most distinguished scientists have pronounced an unqualified denial of any doctrine which would exclude God from creation. Sir Isaac Newton, writing before

Darwin, declares in his "Principia," "This most beautiful system of the sun, planets, and comets could only proceed from the counsel and dominion of an intelligent and powerful Being. This Being governs all things, not as the soul of the world, but as Lord over all, a Being eternal, infinite, absolutely perfect. His duration reaches from eternity to eternity, His presence from infinity to infinity. We have ideas of His attributes, but what the real substance of anything is we know not. We know Him only by His most wise and excellent contrivances of things and final causes. We admire Him for His perfections, we reverence Him on account of His dominion, and we adore Him as His servants."

Lord Kelvin, formerly known as Sir William Thompson, the most distinguished scientist of his time, declares, "The hypothesis of natural selection does not contain the true theory of Evolution. If there has been evolution in biology (that is life), I feel profoundly convinced that the argument of design has been greatly too much lost sight of in recent biological speculations. Overwhelming proofs of intelligent and benevo-

lent design lie around us, and if ever perplexities, whether metaphysical or scientific, turn us aside from them for a time, they come back upon us with irresistible force, showing to us through Nature the influence of a free will and teaching us that all living things depend upon one everlasting Creator and Ruler."

Kelvin says again with reference to the possibility of living beings growing out of lifeless matter, "Inanimate matter cannot become living, except under the influence of matter already living. This is a fact in science which seems to me as well ascertained as the law of gravitation. I am ready to accept as an article of faith and science valid for all time and in all space that life is produced by life and only by life."

Professor Huxley, who for a time tried hard to convince himself and others to the contrary, left this as his last testimony, "The present state of knowledge furnishes us with no link between the living and the not living."

Professor Tyndall, a naturalist of equal distinction, also says, "Every attempt made

in our day to generate life independent of antecedent life has utterly broken down."

Von Hartmann thus sums up the attitude of modern science to evolution, as quoted in the Pall Mall Magazine, September, 1906. "In the sixties of the past century the opposition of the older scientists to the Darwinian hypothesis was still supreme. In the seventies the new idea began to gain ground rapidly with all cultured circles. In the eighties Darwin's influence was at its height and exercised an almost absolute control over technical research. In the nineties for the first time a few timid expressions of doubt and opposition were heard, and these gradually swelled into a great chorus of voices aiming at the overthrow of the Darwinian theory. In the first decade of the twentieth century it has become apparent that the days of Darwinism are numbered."

The London Times in 1905 contained the following: "No one possessed of a sense of humor can contemplate without amusement the battle of Evolution. Never was seen such a *melee*. The humor of it is that they all claim to represent science. The plain

truth is that though some agree in this or that there is not a single point in which all agree. Battling for Evolution they have torn it to pieces. Nothing is left even on their own showing save a few fragments strewn about the arena."

Edison, the inventor, writes: "There are more frauds in science than anywhere else. Take a pile of these books that I could name, and you will find uncertainty if not imposition in one half of what they state as scientific truth. I have been thrown off my track often by them. You see a great name and you believe it. Try the experiment yourself and you find the result altogether different. The repeated assertion that the most scholarly men, the ablest scientists and philosophers are all evolutionists, is downright misrepresentation. There is scarcely a self-confessed Darwinian evolutionist except Haeckel among all the eminent scientists of Germany. Half a score of the former followers of Haeckel have renounced Monism and Evolution, although five years ago they advocated them."

Professor Lyall calls attention to the fact that at the beginning of the nineteenth

century it was announced in the Institute of France that there were eighty geological theories opposed to the teachings of the Bible. Lyall added that not one of these theories was held fifty years later.

We close the list with a quotation from a distinguished living writer, who is himself an expert in modern Science: "After many years' investigation of the phisolosphy of evolution, an investigation carried on in full sympathy with the widest application of that captivating theory, I have yet to see proof of a single fact, showing, or tending to show, the principle of the so called 'law' or 'principle' of Evolution in the world of Nature. No instance has ever been found of a living thing of one species, coming from ancestors of another species, and there is not the slightest ground for the belief that such a thing ever happened. On the other hand every one of the countless billions of reproduction of living creatures, the grass, the herb-yielding seed, and the fruit tree yielding fruit, which occur every year, are in accordance with the divine command in the first chapter of Genesis, 'After its kind.'"

THE STORY OF CREATION.

The story of creation in the first chapter of Genesis is not contradicted by any established fact of science, but is rather confirmed in many remarkable ways. Some years ago, the late Mr. Gladstone and Professor Huxley had a remarkable controversy in the London Times. Mr. Gladstone's contention was, "That the order of creation as recorded in Genesis has been so affirmed in our time by natural science that it may be taken as a demonstrated conclusion and established fact. This might be summed up in the three statements in which science and Moses agree, namely, 'that life appeared upon our planet in the order of, first the water population; second, the air population; and third, the land population.'" Mr. Huxley's answer broke down so completely that Sir Robert Anderson is justified in stating, "So far as this controversy is concerned, he left his opponents in possession of the field. The fact asserted by Mr. Gladstone remains established by this searching test." Mr. Huxley appealed to Professor Dana in a letter to the "Nineteenth Century," saying, "There is not one to whose authority on geo-

logical questions I am more readily disposed to bow than that of my eminent friend, Prof. Dana." And Prof. Dana answered, "I agree in all essential points with Mr. Gladstone and believe that the first chapter of Genesis and Science are in accord."

One more quotation from a living writer of high scientific authority will suffice. "As Science has been compelled to correct her blunders, or acknowledge the truths supposed to be demonstrated were only unproved conjectures, the conflicts between Genesis and Science have died out, so that at the present time assured teachings of Science afford no weapon against statements of the Bible. On the contrary the investigations of men in the fields of geology, physics and palæontology have brought into view much information recorded ages ago in the Bible, information which determines that the Bible was written not in the knowledge of men. All the investigations of all the searchers have failed to produce evidence sufficient to convict the Bible of a single false statement."

HARMONY OF NATURE AND REVELATION.

Why should the two great records of nature and revelation contradict each other? Why should they not, as Dr. McCosh so eloquently says, combine in one glorious testimony to their common Author?

"Science has a foundation, and so has religion; let them unite their foundations and the basis will be broader, and they will be two compartments of one great fabric reared to the glory of God. Let the one be the outer and the other the inner court. In the one, let all look, and admire, and adore; and in the other, let those who have faith kneel, and pray and praise. Let the one be the sanctuary where human learning may present its richest incense as an offering to God; and the other, the holiest of all, separated from it by a veil now rent in twain, and in which, on a blood-sprinkled mercy seat, we pour out the love of a reconciled heart, and hear the oracles of the Living God."

THE BANEFUL INFLUENCES OF EVOLUTION.

The spiritual influence of the teaching of Evolution has not been favorable and no

better proof of this can be furnished than the confessions of the two most distinguished advocates of this doctrine. Charles Darwin, in his earlier years, was a professing Christian, and wrote some beautiful testimonies concerning the influence of the Gospel in missionary lands which he visited. But before his life closed this was his sad confession: "Disbelief crept over me at a very slow rate, but was at last complete. I am like a man who has become color blind. Though once capable of wonder, admiration and devotion in the presence of the works of God, now not even the grandest scene could cause any such convictions and feelings to rise in my mind. For myself, I do not believe that there ever has been any Revelation." And he died refusing to believe in a future state and abandoning all faith in the Christian religion.

Herbert Spencer's last testimony was not less sad. Writing to a friend a little before his death, he referred to the outcome of his long life of intense labor and profound investigation and the net results of his work to himself and added that it amounted to little more than the conviction of some great force

that was bearing him on on its bosom, but perhaps only like a drop to be lost in the ocean at last. And to this friend he expressed the deep and melancholy confidence that the prospect of the past and the future equally failed to bring any satisfying rest or comfort to his soul. Is it worth while to expose our hearts to the hardening and chilling influence of cold materialism, until our very capacity for spiritual sight and feeling has become atrophied and destroyed? How much better to dwell in the living light of faith until our spiritual vision grows with the light it receives and God becomes a satisfying Reality to our being.

MODERN PHILOSOPHY.

The application of Evolution along other lines of thought, such as philosophy, morals and religion, has been most baneful. The following quotation from the late Prof. James of Harvard, is most startling, showing that the philosophical teaching in almost all the universities of Britain and America today is a practical denial of monotheism and is virtually pantheism. "Dualistic theism is professed as firmly as ever at all Catholic

seats of learning, whereas it has of late years tended to disappear at our British and American universities and be replaced by a monistic pantheism more or less open or disguised."

"An external Creator and His institutions may still be verbally confessed at church in formulas that linger by their mere inertia, but the life is out of them."

EVOLUTION OF GOD.

A brilliant volume has lately been published from the pen of Sir Joseph Compton Rickett, one of the most distinguished religious leaders of England, in which he actually applies the doctrine of Evolution to God Himself and tells us that our heavenly Father is Himself but a product of Evolution, Who has been evolved from a great age struggle with forces of evil in the universe and Who is necessarily limited by His environment and is not as almighty as professed Christians had always supposed. To show that we are not misrepresenting this extraordinary and daring speculator, we quote the following paragraphs:

"Having broken with the traditional teaching, we are driven to dispense with the old formulæ. * * * The armories which furnished us for the old contests are now little better than theological museums. Men and women no longer go through life tormented by the dread that they have committed the unpardonable sin against the Holy Ghost. Like the early Hellenist disciples, they have not so much as heard whether there be any Holy Ghost."

"What is at the back of the beginnings? How came motion into being? * * * We are necessarily restricted to the phenomena and are therefore justified in assuming something lying behind these phenomena to which we must attach the name of the Unknowable."

"Why are we called upon to worship the First Cause? To whom should we address that worship? It is unknowable. It cannot exist of one single personality. For where there is no circumference, there cannot be a center. Personality, as we understand the term, must always mean a separation of a part from the whole. If we offer worship to the unknowable First Cause we

are bound to recognize both Good and Evil in God, and our reverence therefore ceases to have moral value. So we may conclude that this personal Deity, gracious and lovable, must be a product of that First Cause, and not coincident with it."

"We therefore arrive at the conclusion that a personal God—by which term we include a Being of Supreme Goodness—cannot be absolutely powerful. Nor can He be identified with the greater universe beyond us. If, however, we adopt the view that the God of our universe, though apparently all powerful in relation to our humanity, has yet limitations of existence imposed upon Him, we secure His moral ascendency through diminishing His responsibility. As He is a great Outcome of a First Cause, but not that Cause in Himself, we must attribute not to God, but to other sources in the Unknowable, the presence in the universe all that Evil which conflicts with His benevolence and runs counter to His goodness."

"How far will this recognition of the limited nature of God affect Christianity, morally and spiritually? It will replace the uncertainty with which we have regarded some

of the actions of the Supreme Being by a renewed confidence in the unshaken character of His goodness." This is too shocking to need a serious answer, but it is none the less appalling.

EVOLUTION OF CHARACTER.

It is no new story that all Christian experience has been brought down to the same evolutionary theory and is but a gradual development from latent principles of goodness in human nature. This is the teaching of evolution, but the Bible doctrine of regeneration is a revolution, not an evolution. There is no germ in human nature that can develop into grace. There is nothing left but a wreck, so hopeless that it is beyond reconstruction. "The whole head is sick and the whole heart faint." There is nothing but to bury it in the grave of Jesus and touch it into resurrection life by the divine life of the risen Christ. "If any man be in Christ Jesus he is a new creation." Socialism and modern philosophy are preaching that culture, fine art, modern newspapers, public libraries, better theaters, better poli-

tics and higher wages will regenerate society. No, salvation is a crisis, a revolution, a divine creation.

EVOLUTION OF THE MILLENNIUM.

In the same way the modern church is evolutionizing the millennium. It is going to come out of our modern civilization. It is going to grow out of the trade union, the institutional church, the republican or democratic party, the arbitration treaty, the new humanism. No, no, the City of God, the New Jerusalem, cometh down out of heaven and the new age will burst like a revelation upon an astonished world.

CREATION A MATTER OF FAITH.

Therefore the Holy Scriptures teach the doctrine of creation and forbid any other theory of the universe. "By faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." That is their clear and direct teaching on the doctrine of evolution. The doctrine of creation is an article of faith and the reason is obvious. We need continually to be-

lieve in a God who can make things out of nothing. That is the God of the Bible, that is the God of Christian faith, that is the God who saves us, sanctifies us, heals us, and in a little while is coming back to

> "Make this blighted world of ours,
> His own fair world again."

Chapter II.

HIGHER CRITICISM AND THE AUTHORITY OF THE BIBLE.

"All flesh is grass and all the goodliness thereof as the flower of the field. The grass withereth and the flower fadeth, but the Word of our God shall stand forever" (Isa. xl. 6, 8).

THE story is told of a plain farmer in New England who had the misfortune to have to listen every Sabbath morning to a sermon along the lines of Higher Criticism. Week after week his simple and believing soul was distressed to hear his minister eliminate passage after passage and miracle after miracle from the old Bible which he had been accustomed to implicitly believe. After listening to the sermon he would go home and with his penknife cut out of a special copy of the Bible which he kept for that purpose, the passage which had been discarded. After a few years had passed there was not very much left but the cover. One day the minister in question

was making a pastoral visit at his home, and picking up this Bible which was lying on a table, he turned over the leaves and expressed his astonishment at the mutilated condition of the book. "Oh," said the farmer, "those are the passages that you told us during the past few years had been discarded and expunged by the Higher Criticism, and so I have cut them out that I might have a correct Bible." The minister was more shocked than he cared to express at the dire result of his preaching and he asked the farmer to let him have the book to keep as a curiosity. "Oh, no," said the old man, quickly snatching it back, "If all the rest is gone I want to keep the cover anyhow."

This quaint story is really an excellent illustration of the destructive work of the Higher Criticism. It is quite different from the old infidelity which aimed at the destruction of the entire Bible. On the contrary it professes the greatest respect for the Bible and its teachers, likes nothing so well as a pulpit or a professor's chair in a Theological Seminary, but at the same time while sailing under the colors of the Bible is really

its most dangerous foe, and the great adversary is fighting his last and best battle against Christianity, not from the outside, but from the inside, with a pirate captain and hostile crew on board the ship of professed Christianity.

Satan knows that in these days error is useless without a considerable mixture of truth and the leaven of evil is most fatal when mingled in the meal of truth and piety. He knows that a repudiated Bible would be too great a shock for modern Christianity. At the same time he knows that a Bible full of holes is no longer a whole or Holy Bible. The chain is no stronger than its weakest link and if the Scriptures have lost their absolute authority, they cease to be the infallible Word of God and simply take their place with the human literature of other ages and nations.

THE HISTORY OF HIGHER CRITICISM.

The term Higher Criticism was originally used to distinguish it from the Lower or Textual Criticism which has to deal with a correct text of the original manuscripts. It embraces the study of the origins, dates and

authorship of the various parts of the Bible, the literary structure of the different books which make up the great library of the sacred volume.

It is only within a recent period that this branch of scholarship has become unfriendly to the authority of the Bible, and largely controlled by men whose chief object seems to be to eliminate everything supernatural from God's Holy Book.

The pioneers of this movement were Spinoza, the German philosopher, and Hobbes, the English freethinker, who both boldly assailed the Mosaic authorship of the Pentateuch. A Frenchman named Astruc in 1753 published the book which laid the foundations of the modern advanced school of Higher Criticism. He too was a freethinker and a bad man, and it is unfortunate for it that this school has come of evil parentage. Astruc invented the distinction between the two parts of Genesis which have since been called the Jehovistic and Elohistic sections, alleging that those portions where God was called Elohim were written by a different author from those where He was named Jehovah. Half a century later German Ra-

tionalists took up his theory and since then have been followed by a long line of the Higher Critics, the most prominent of whom in Germany, England and America have been Ewald, Kuenen, Bauer, Wellhausen, Colenso, Robertson Smith, George Adam Smith, Prof. Cheyne, Dr. Driver, and Dr. Briggs of our own country. It must be said as a very important detrimental factor in this movement that its earlier advocates on the continent and most of the continental critics to this day have been Rationalists, men who began by denying the possibility of miracles or prophecy, the reality of a divine revelation and the question of anything supernatural either in the Bible or anywhere else. How could we expect a movement with this distinct historical bias ever to be a fair or friendly source of true light upon the Holy Scriptures? Canon Hague says: "The Bible in their view was a mere human product; as they deny the supernatural, the animus that animated them in the construction of their hypothesis was the desire to construct a theory that would explain away the supernatural." The British-American Higher Critics represent a

school of compromise. While they follow the others in their views respecting the authorship and origins of the Old Testament books, they try still to accept the Bible as containing a revelation from God. But as always happens "evil communications corrupt good manners," and they find themselves inevitably led farther and farther from the goal at which they are hopelessly aiming and drawn into the vortex of rationalism and unbelief. Dr. Robertson Smith of Scotland, the most earnest and sincere of all the British Critics, has well exemplified this by his last literary act, the inaugurating of the Encyclopædia Biblica, published at his suggestion and edited by Prof. Cheyne of Oxford and which on almost every question of Higher Criticism rejects the foundations of Christianity, questions the resurrection of Christ, discredits the miracles of our Lord and declares that it has not yet been made probable "that there ever was an historical individual among the ancestors of the Israelites called Abraham." Sir Robert Anderson sums up his analysis of this movement thus, "The Higher Criticism has degenerated to what is a skeptical crusade

against the Bible, tending to lower it to the level of a purely human book."

SUMMARY OF ITS TEACHINGS.

A distinguished German professor, Bettex, thus sums up the results of Higher Criticism. "They unanimously deny the inspiration of the Bible, the divinity of Christ, the fall of man, the forgiveness of sins through Christ, the prophecy and miracles, the resurrection of the dead, the final judgment and heaven and hell. The Jehovah of the Old Testament is some heathen god, and David was the first that introduced this divinity. Of Abraham it is sometimes affirmed that he never existed, at other times that he was a Canaanite chief, dwelling at Hebron. The twelve sons of Jacob are the twelve months of the year. As to Moses some teach there never was such a man. Others that the ten commandments were composed in the time of Manasseh. Elijah is simply a myth. There never was a Daniel, but some unknown author wrote the book about two centuries before Christ after his prophecies had been fulfilled. Wellhausen has twenty-two authors for the books of Moses, while

Kuenen has sixteen. Cheyne has divided Isaiah into one hundred and sixty fragments, all written by unknown authors through four and a half centuries. The book of Deuteronomy belongs to the time of Josiah. Of the New Testament, Harnack declares that it narrates incredible stories concerning the birth and childhood of Christ. Never shall we believe that He walked upon the sea, or rose from the dead. The fourth Gospel is spurious. Jesus is not indispensable to the Gospel."

But more particularly we note the following points in the advanced school of Higher Criticism:

OLD TESTAMENT.

The Pentateuch was not written by Moses, but was compiled at a much later date out of a lot of various fragments, especially four documents, namely, the Jehovist, the Elohist, the Deuteronomial and the Priestly Code. None of these were written by Moses, but about five centuries before Christ and after the exile. The book of Joshua belongs to the Pentateuch series and gives it the name of the Hexateuch or six books. Deuteronomy was probably the book

discovered in the reign of Josiah among the refuge of the temple. These mingled documents contain some things probably true. Dr. Davidson admits, "The narratives of the Pentateuch are usually trustworthy, though partly mythical and legendary. The miracles recorded were the exaggerations of a later age. But there are many things certainly doubtful and there are also many things positively spurious." Canon Hague adds, "Such is the view of the Pentateuch that is accepted as conclusive by the 'sober scholarship' of a number of leading theological writers and professors of the day. It is to this the Higher Criticism reduces what the Lord Jesus called the writings of Moses."

As for the rest of the Old Testament the historical books of Samuel, Kings and Chronicles are discarded because they speak of the tabernacle and religious worship of the Jews as already in existence, while the Higher Critics hold that there never was any tabernacle at all because the books that describe it were not written until after the temple had been built and burned in the fifth century before Christ.

Of the Psalms most are attributed to writers in the times of the Maccabees. Dr. Driver denies that Ecclesiastes was written by Solomon. Esther is dismissed as containing no revelation and not even historical. Isaiah was written by at least two if not more authors, the second Isaiah unknown and two centuries later than the first. Daniel of course is rejected as it had to be written after the prophecies were fulfilled and probably belongs to the second century before Christ.

NEW TESTAMENT.

The New Testament has also been the battle ground of Higher Criticism. Prof. Cheyne says of it, "Several of the represented sayings of Jesus bear the impress of a time which He did not live to see. The one evangelist whose story involves less of the supernatural than the others is still very far from being entitled on that account to claim implicit acceptance of the narrative. With reference to the resurrection of Jesus the appearance in Jerusalem of the two women is almost universally given up. The statement as to the empty sepulchre is to

be rejected. As for the feeding of the five thousand and the four thousand, so also for the withering of the fig tree, we still possess a clue to the way in which the narrative arose out of a parable. We must endeavor to ascertain how many and still more what sort of cures were effected by Jesus. It is quite possible for us to regard as historical only those which at the present day physicians are able to effect by psychical methods, as more especially mental maladies. It is not at all difficult to understand how that contemporaries of Jesus, after seeing some wonderful deed or deeds wrought by Him which they record as miracles, should have credited Him with every other miraculous power without distinguishing as the modern mind does, between those maladies which are amenable to psychical influences and those which are not. The cure also may often have been only temporary." Mr. Cheyne adds, "The question may be raised whether any credible elements were to be found in the Gospel at all," and then he is good enough to tell us that there are nine passages which he has saved from the wreck. "And these," he says, "might be

called the foundation pillars of a truly scientific life of Jesus. They prove that in the person of Jesus we have to do with a completely human being and that the divine is to be sought in Him only in the form in which it is capable of being found in any man. They also prove that He really did exist and that the Gospels contain at least some absolutely trustworthy facts concerning Him."

We need not wonder that Sir Robert Anderson adds, "Any person of ordinary intelligence can see that this teaching makes away with Christianity altogether."

THE ANSWER TO HIGHER CRITICISM.

It is interesting to notice how often the critical writers themselves contradict each other and thus nullify their own arguments. Like the Midianites, Ammonites and Edomites, they have fallen upon one another and destroyed each other without our needing to strike a blow. Even such close associates as Dr. Driver and Prof. Cheyne frequently antagonize each other in their theories and it would be impossible to construct a scientific system even of Higher Criticism on which all could agree.

Their hypothesis is often harder to believe than the most extravagant miracle which the Bible records and an average man after reading their brilliant but wholly imaginary theories would feel very much like the Irish judge of whom Sir Robert Anderson tells us, who was giving the final decision in a case after two of his associate judges had spoken on opposite sides of the case. He settled the matter by sententiously declaring, "I agree with Mr. O'Brien because of the argument which Mr. O'Neill has just given." They really prove too much. For example, they say Moses did not write the Pentateuch but some other man did. The average man innocently asks, "Who was the other man?" So extraordinary a genius ought not to be lost to the world and surely history ought to have something to say about him. Again they say the first Isaiah could not have written the second part of the book from chapter forty to the end because it has so many prophecies about Cyrus and other things which were far in the future. Now we all know that the second part of Isaiah is the most sublime and magnificent composition of the whole Old Tes-

tament. The average man again asks, "Who was this second Isaiah?" How is it that we have heard nothing about him? Did not Hebrew tradition which so reverenced and cherished the memory of its heroes have one word to say about this marvelous genius? But Higher Criticism is silent and the average man quietly smiles and holds on to his old Bible.

The theory of the Rationalists that Christ did not die on the cross but was buried alive and on the third day crept from the tomb, was seen by some of His disciples, and died in secret to be buried in an unknown grave, is ridiculed even by Strauss himself in these severe terms, "One who had thus crept half dead from the grave and crawled about a sickly patient, finally succumbing to His sufferings, could never have given the disciples the impression that He was the Conqueror of death and the Prince of Life. Such a recovery could only have weakened the impression He had made on them by His life and death, but it could not possibly have changed their sorrow into ecstasy and raised their reverence into worship."

But Higher Criticism concedes enough to

establish by inference everything which it denies. It is now conceded by all classes of Higher Critics that there are five books in the New Testament that are impregnable and unchallenged. These are Romans, Galatians, I. and II. Corinthians, and the book of Revelation. Now it so happens that from these books alone we could construct sufficient facts and doctrines to constitute substantially the whole story of the Gospel, including such essential points as the Deity, incarnation, life, miracles, death, resurrection and reign of the Lord Jesus, the coming of the Holy Ghost, the doctrines of grace, the doctrine of the church, all that is essential to personal salvation and the deeper Christian life, and our future hope of the coming of the Lord Jesus and the resurrection of the dead. Furthermore, the facts contained in these five books create a presumption for other facts which are necessary to supply the missing links and these missing links are supplied by the other books of the New Testament, which therefore should be reasonably accepted by any candid mind as true.

The climax, however, of the folly and presumption of Higher Criticism is found in the

arguments to which it has to resort. The attempt to do away with the authority of the books of Moses is met by the argument that the Lord Jesus again and again testified to the Pentateuch as the writings of Moses, and if it is to be rejected His testimony must have been false or ignorant. How are they to meet this supreme argument? They have resorted to what they have called the Kenosis, an extraordinary theory, as blasphemous as it is bold, that the Lord Jesus in His earthly life was really ignorant of a good many things, and among other things of the actual fact concerning the Old Testament and that He simply accepted the current Jewish notion held by all the Jewish people of His time that these were the writings of Moses, but in His weak, imperfect human nature He did not know any better than honestly to receive the current teaching of the time. Therefore we are forced to the conclusion if we accept Higher Criticism that the Lord Jesus was a weak, ignorant, imperfect man. And even if we admit that after His resurrection He knew better we are again forced to the conclusion that He was dishonest in not enlightening His

disciples, but on the contrary continued to open to them the Scriptures as the writings of Moses and the prophets, and to endorse once more this fiction which He now knew or should have known to be false. Such shocking blasphemy may well make it difficult for even sanctified men to write and speak calmly on such an insult to the dignity and Deity of our glorious Master.

The following quotation from Sir Robert Anderson is not too strong, "The critics tell us that Christ left His disciples still deceived by His teachings of current Jewish notions about their inspiration and authority. In the days of His humiliation, so ignorant and deceived was He about the very Scriptures which it was His mission to fulfil, that any one of them can reverse and correct his teaching. And though after His resurrection He had full knowledge of the truth, yet from motives of policy, He commissioned His disciples to promulgate the error, thus leaving the Church and the world to be deluded by the fraud until, after the eighteenth century, German rationalists discovered and exposed it. It is not the Bible now that is at stake, but the Christ of

the Bible. And if this be true, the Christian faith is a mere superstition."

PARTICULAR OBJECTIONS AND ANSWERS.

Let us now briefly take up in detail some of the chief points of attack and defence.

The scientific objections to the account of creation have already been covered in connection with Evolution. The chief objection to the story of the Patriarchs, the Mosaic authorship and the book of Joshua is the impossibility at that time of such conditions of civilization as the Pentateuch presupposes. But the recent discoveries of archæologists have shown us the utter groundlessness of these assumptions. These discoveries have identified the city of Ur of the Chaldees and shown that it was a great center of culture. A record of the creation and flood in a Babylonian tablet at least two thousand years before Christ has been secured, showing that a tradition was then prevalent not unlike the Mosaic account. Other discoveries by Rawlinson, Lenormant, Sayce, and many others, have brought to light countless treasures of antiquity, reflecting the truth of the inspired record.

"We can walk today in the sculptured halls of Egypt and Assyria and listen to the voices of monarchs and peoples whose living presence long since passed away. Not one word do these voices utter in opposition to the testimony of that sacred book whose venerable pages have come down to us from an equal antiquity, but with one consent they confirm the writings of Moses and the prophets and contradict the positions of skeptical criticism."

Even Robertson Smith says: "The Pentateuch displays an exact topographical knowledge of Canaan." Prof. Palmer of the Palestine Exploratioin Society, says: "In the case of Sinai the physical facts agree with the inspired account. We find a mountain answering in every respect to the description of the mountain of the law, and the maps and sections may be confidently left to tell their own tale. The truth of the narrative of Exodus has been called in question, but I have purposely abstained from discussing any of these objections because I believe that the geographical facts form the best answer to them all."

The Critics tell us that the book of Deu-

teronomy was not written by Moses, but was the scroll discovered amid the rubbish of the temple in the reign of Josiah and was probably written by Jeremiah. They even dare to say that the name of Moses was given to it in order that it might carry greater weight with the people because of the veneration in which he was held. In a word a pious fraud was exercised upon the whole Jewish people by one of the greatest of the prophets with the connivance no doubt of the king and the religious rulers and a fiction imposed upon the world backed by deliberate falsehood. A distinguished writer adds, "The books of Moses are so high in moral sentiment, so pure in moral principle, so strong in defence of righteousness and so full of reverence for truth and God that it is impossible to believe that men so falsifying history for a purpose could have composed such a noble moral structure as the Pentateuch."

But there happens to be another version of the Pentateuch, known as the Samaritan Pentateuch, which for ages has been guarded with utmost jealousy of Jewish interference and this version is identical with

the Hebrew Pentateuch. What are the critics going to do with the Samaritan Pentateuch whose authority rests on an entirely distinct ground from that of the Hebrew version? Surely, it has been well said by Matthew Arnold that "when scholars get shut away to make study and learning the business of their lives, many of them seem to lose all balance of judgment and of common sense."

The book of Isaiah is another storm center of Higher Criticism. The chief objection is that the second portion contains references to Babylon and surrounding nations which could not be known to the earlier writer. It has, however, been pointed out that the first section has a number of similar references and that the same objections would rest against both. The foolish argument against Isaiah's prophecy of Cyrus is met by the statement in Isaiah xlv. 11-19, where God appeals to these very prophecies as the evidence of His divine character and demands that the strange gods should show the same knowledge of future events. But the chief answer to the critics is, "Where do they find their second Isaiah, and how is

it that Jewish traditions know nothing of him?"

Daniel is of course the chief objective in the attack of the critics. One of the chief arguments is the number of Greek words used in Daniel. Therefore it must have been written in the Greek period long after the alleged date. Later scholarship has shown that the number of Greek words in Daniel has been greatly exaggerated and that there are only two or three, which are the names of musical instruments. It is evident from other sources that Greek was well known in Babylon in the days of Daniel and that some prominent Greeks actually held office in the court. Another objection of which much has been made is that Belshazzar so fully referred to in Daniel is unknown to history, but recent inscriptions have been brought to light, showing that Belshazzar was the son and heir to Nabonidus, the king, and was acting as regent in his father's absence and was killed the night the Persian army entered the inner city. The obvious motive of the arguments against Daniel's prophecy is that they are too supernatural to suit the Higher Critics. That is just why

we believe them. They contain such a literal and exact description of the development of human history through both ancient and modern centuries and down to the very end of the age that they must ever remain the monuments of inspiration and prophetic foresight. Especially the prediction of the seventy weeks that should intervene until the coming of Messiah is a prophetic miracle whose fulfilment cannot be ignored. Finally the Lord Jesus Himself bears witness to Daniel, the prophet, and His prediction of the "abomination of desolation." And we believe that our Lord was neither deceived by current Jewish thought, nor meant to deceive His trusting disciples. Hengstenburg declares, "There are few books whose divine authority is so fully established by the testimony of the New Testament and particularly our Lord Himself."

Of course we will draw the line at Jonah unless inveterately fossilized. Why should we? Jonah is not only acknowledged by the Lord Jesus, but chosen as the peculiar type of His own death and resurrection. The only trouble about the credibility of Jonah is the capacity of a whale to swallow him

and expectorate him alive. The whole difficulty vanishes if you read the simple words, "The Lord had prepared a great fish to swallow Jonah." It was simply a question whether God was able to make a fish big enough for this big-headed prophet. So far as the facts of science go, "we have the record of a whale fisher who came across a whale with a mouth large enough to hold a picnic party, with a shark inside fifteen feet long." The question of Jonah's surviving his disagreeable experience is simply a question of the Lord's ability to keep a man alive for three days and three nights and that is not a question for any Christian who believes in the God of the Bible.

DR. HORTON'S TESTIMONY.

Turning to the New Testament Dr. Horton, himself a member of the liberal school, says: "The healthy scholarship of our day reaffirms the historical trustworthiness of the New Testament. Harnack places the four Gospels in the first century, that is to say, they are primary, necessary, historical witnesses of Christ. We have no more right to reject them than any other testimonies

to any other historical persons. The vindication of the historical quality and value of the Acts of the Apostles by the archæological researches of Sir William Ramsey sets this book of the New Testament side by side with the Gospels. The Epistles of St. Paul are an authority of unquestioned validity. If this is the right view of the New Testament it is the historic window through which we look into the life and work of Christ. We not only have a firm ground to rest on but we are logically compelled to rest on that ground."

INTERNAL EVIDENCE.

The internal evidence of the Bible is its mightiest argument. The one supreme mark of heaven is the portrait and character of the Lord Jesus Christ, of which it has been said, that to invent such a character is harder to believe than that it was original and real.

THE ARGUMENT FROM EXPERIENCE.

Finally, for every Christian heart the supreme evidence of the truth of the Bible is its appeal to his own conscience and experi-

ence. We know it is true because it has been true to us. We know it is inspired because it has inspired our hearts and transformed our lives. The following incident is from Dr. Howard Agnew Johnston's interesting volume, "Bible Criticism and the Average Man."

Dr. Johnston tells of a missionary meeting in one of the Provinces of the Malay peninsula a Lieutenant Governor, who was a Christian believer and yet had never met a Christian before his conversion. When he met this missionary his first word was "Hosannah!" and then he told the story of his life. While making some new idols at the age of forty he was struck with the wonderful powers of the human hand. This led to his reflecting on the evidences of creative power in the universe. He and his wife talked the matter over together, and gathering up their idols they destroyed them, and began to worship the Being whom they in their ignorance called The Greatest in the Universe. Thirty years were spent thus, and at the age of seventy he heard of a man who was selling a wonderful book that told the story of the Greatest Being in the uni-

verse. "Ah," he exclaimed, "I want that Book." Taking it home he and his wife read it together from the beginning. When they came to the story of Paul's address at Athens about the unknown God, he said, "Wife, we have been in Athens these thirty years." The knowledge of God came to them through the Bible and flooded their souls with unspeakable joy. After telling all this to the missionary he opened a silver box and took from it a paper much worn. "Here is my faith," he said. "People ask me what I believe, and I have written it out on this paper." The missionary adds: "The paper contained every vital essential to the evangelical Christian faith." This simple child of faith and his wife had been living up to it for nearly half a century.

Ah, that is what this old Bible means to us. It said that a deaf and blind girl was dying and she had lost her sense of touch. She was trying to read the raised letters of her book, the Bible, and at last she cried with a gasp of agony, "My hands are paralyzed, I cannot feel the letters any more," and then in a transport of love and grief she took the Book and pressed it to her

lips and kissed it. She cried out, "I can feel it with my lips," and she read with her trembling lips the story which her hands could not trace. Ah, beloved, when you cannot see the Bible clearly with your intellect take it to your heart and the Holy Ghost will make it to you the very life of Jesus.

Chapter III.

NEW THEOLOGY AND THE PERSON AND WORK OF THE LORD JESUS CHRIST.

"But though we or an angel from heaven preach any other Gospel unto you than that ye have received, let him be anathema" (Gal. i. 8).

THE term New Theology is particularly associated with the name of Reginald Campbell of England. But we propose to use it in a broader sense of the various forms of liberalism which have developed out of the new science of Evolution and which are crystallizing around other centers than the Word of God and the Deity and atonement of the Lord Jesus Christ. Mr. Campbell himself disclaims any monopoly of this term and claims that the same attitudes are being taken by many in all the churches and in all the world.

This New Theology may be summed up under various heads.

DIVINE IMMANENCE.

Its most prominent teaching is the Divine Immanence. This is not at all the Christian doctrine which we all prize, the presence of the Lord Jesus in His body, the Church, and in the heart of every consecrated Christian. Rather it is a natural identity of God with man which is very difficult to separate from the doctrine of Pantheism. It is not merely that He is in the heart of a holy disciple, but He is equally in all men and in all things. We quote from Mr. Campbell's "New Theology": "My God is my deeper self, and yours too. He is the self of the universe and knows all about it. The whole cosmic process is one long incarnation and uprising of the being of God from itself to itself. The human and the divine are two categories which shade into and imply each other. Humanity is divinity viewed from below; divinity is humanity viewed from above."

THE BIBLE REPUDIATED.

In consequence of this each man is a light and a law to himself for as Mr. Camp-

bell says, "We know nothing and can know nothing of the Infinite Cause from whence all things proceed except as we read Him in the universe and in our own souls. Never mind what the Bible says if you are in search for truth, but trust the voice of God within you." This teaching of New Theology is the apostolic succession of Higher Criticism. Its first effort is to get rid of the authority of the Bible. Understand, there is no objection to the Bible as a mass of manifold literature from which we can gather whatever light and comfort we choose to accept. But remember it has no authority for our conscience or our conduct. It is wholly subordinate to our own reason and innate ideas. Its claim of infallibility of course is ignored, and its right to speak with "Thus saith the Lord," laughed out of court. It is just literature like the philosophy of Plato, the Vedas of India, the sacred books of China, the Rabbinical writings of the Jews, or the speculations of modern philosophy. Perhaps it is the best as well as the oldest literature of the world, but it is no longer to us the Word of God. God still speaks to men, and the messages of Spinoza,

Compte and Campbell are as divine as Isaiah and Paul.

Mr. Campbell says: "There are many good people who maintain that they believe the Bible from cover to cover, and they seem to think this is something to be proud of. But they credit themselves with an impossible feat. No one can believe contradictions in the sense of accepting them whether intellectual or moral. * * * God has never stopped speaking to man. He speaks through us collectively and individually. 'The word is very nigh unto thee, in thy mouth and in thine heart.' To realize that God is speaking to us just as He spake to earnest souls in the days of old will send us to the sacred Scriptures with a greater reverence and appreciation for the men whose experience they are the expression. But they will no longer bind us. They can only help and encourage us. * * * We are writing a Bible with our own lives today. Every noble life is a Word of God to the world; every brave, unselfish deed is a ray of eternal truth. The same eternal Spirit of Truth, the Spirit who has been the Teacher of all

the Elijahs, Isaiahs and Pauls is with us today as He was with them."

These people talk much of being in bondage to a book, and of the right of private judgment as the heritage of the Reformation. They tell us that Romanism long held the human intellect in bondage to a creed, but at last man is free to think and judge for himself, and the Bible must take its place subject to man's judgment upon it like everything else.

We claim the right of private judgment certainly, but only to the extent of interpreting the Scriptures according to their own inspired teachings, but neither beyond, nor beneath these divine standards. Christian faith takes its place with the Lord Jesus Christ in absolute submission to the oracles of God. Our Lord always acknowledged the authority of the Scriptures and could not die until He Himself had fulfilled every word that had been written of Him, and every loyal follower of Christ must recognize the Word of God as the supreme rule of faith and conduct and not only a collection of literature, but as supreme and infallible law of faith and life.

FATHERHOOD OF GOD.

It follows from the above that all men are the children of God naturally. "The Fatherhood of God and the brotherhood of man is one of the first principles of New Theology. Fundamentally the individual is one with the whole race and with God. The New Theology regards all mankind as being of one substance with the Father."

This modern doctrine of the Fatherhood of God and the brotherhood of man is common to all the New Theologies and all the platforms of Socialism. It has a very attractive charm for the natural heart of man. It does away with all the embarrassing preliminaries of repentance, conversion and a supernatural change of heart. By one bound these spiritual athletes rise from the fall of man to the bosom of God and the felicities of the kingdom of heaven. It has been interwoven in a great deal of our modern poetry and fiction. A good sample is Pope's famous hymn, beginning,

"Father of all in every age,
In every clime adored
By saint, by savage and by sage,
Jehovah, Jove, or Lord."

Thoughtless Christians easily fall into this captivating delusion, and the pulpits of our time are full of the echoes of this New Theology.

Unfortunately for its advocates it is utterly opposed to all the teachings of Christ and Scriptures. There is a Fatherhood of God and a brotherhood of man, clearly taught in the New Testament, but it is for a smaller circle and a much more limited family. Its gateway is the new birth and its test likeness to the Father. The teaching of Christ is that the human race as at present constituted has fallen from the heavenly family and the nature of man is not divine but devilish. A new seed has entered the race and a new paternity is but too manifest in all its sons and daughters. "Ye are of your father the Devil," was Christ's classification of humanity, "and the works of your father ye will do." "But as many as received Him to them gave He power to become the sons of God, even to them that believe on His name, who were born, not of flesh, nor of the will of the flesh, nor of the will of man, but of God."

This is the one fatal characteristic of all

the teachings of the New Theology.

"Humanism," says Dr. George A. Gordon, "is our greatest word because it covers the greatest fact we know, the phenomenal world of man. The nineteenth century gave us theology, the twentieth century is to give us humanity. Let us hold to the reality and worth of man's world and use it as our surest instrument in our endeavor to ascertain the character of the Eternal."

All this completely ignores the one supreme distinction of Christianity that it is the revelation of a new humanity through a new Head, the Lord Jesus Christ, our second Adam. There are two races passing across the sands of time, the one an earthly, the other an heavenly race. "As is the earthy so are they also that are earthy, as is the heavenly so also are they that are heavenly." "And as all that are in Adam die, even so all that are in Christ shall be made alive." But an inexorable line is drawn by that last condition, "All that are in Christ," and none but they are thus "made alive" and share this heavenly sonship.

NO SIN OR PUNISHMENT.

If all men are thus one with God sin is eliminated and judgment on account of sin an old fogy idea remanded to the Dark Ages. "There is no such thing as punishment, no fear of judgment for it, no Great White Throne and no judge external to ourselves. The judge is yourself, the deeper self, the self that is eternally one with God."

"We take leave of our common sense," writes Mr. Campbell, "when we talk

> 'Of man's first disobedience and the fruit
> Of that forbidden tree.'

"To be sure Milton did not believe this himself when he wrote that line, but his Puritan associates and Catholic ancestors did, and orthodoxy professes to do so still though it does not know how to put it without falling into absurdity. * * * Modern science knows nothing of the Fall and can find no trace of such a cataclysm in human history. On the contrary it asserts that there has been a gradual and unmistakable rise. The law of evolution governs human affairs just as

it does every other part of the cosmic process.

"It is difficult to speak with patience of the solemn, noncommittal present-day theological writers who discuss everlasting punishment. Their theories do not meet the case at all. While sin remains in the universe God is defeated. Everlasting punishment involves His everlasting failure.

"Evil is a negative, not a positive term. The devil is a vacuum. A thing is only seen to be evil when the capacity for good is present and unsatisfied. Evil is not a principle at war with good. Good is being and evil is not being.

"Sin is simply the opposite of love, selfishness. Sin is selfward. Love is allward. Sin has never injured God except through man. It is the God within who is injured by it rather than the God without. It is time we had done with the unreal language about the Judge on the great white throne, whose justice must be satisfied before His mercy can operate. * * * The doctrine of the Fall has played a mischievous part in Christian thought, especially since the Reformation. We are taught that God is a God of

righteousness, and therefore in a future world He will torture every human being who dies without availing himself of a certain plan of salvation designed to give him a chance to escape. This is a queer sort of righteousness.

"Paul took some kind of a fall for granted when unfolding his system of thought. It is doubtful whether he took the Genesis story literally or not, and he certainly made Adam the type of the earthly man who has become estranged from God. He was too great a man to be pinned down to mere literalism in a question of this kind, so in his use of the terms supplied by the Rabbinical version of the legend of the Fall, he glides easily into the statement of the obvious truth that the Adam, or lower man, the earthly principle in every human being, needs to be transformed by the uprising of the Christ or Ideal Man within the soul. 'For as in Adam all die, so in Christ shall all be made alive.'"

This is the master stroke of the great deceiver. The one great obstacle to all these shallow and comfortable theologies is the tremendous question of sin. But if sin can

be eliminated and the judgment wiped out, then man can dismiss his doubts and fears and abandon himself without concern to all the impulses of the natural heart and the life of self-indulgence. Then also all need for a divine salvation, a Gospel of atonement, a cross of Calvary, is swept away and the way is clear for a complete recasting of the whole system of human salvation and the Gospel of Humanity.

Unfortunately for the new apostles it is not so easy to get rid of the bugbear of sin. It is written too deeply upon the records of conscience and the story of human wrong and misery. All the plausible reasonings of philosophy cannot quite silence the instinctive voice which has echoed from the throne in the depths of the human conscience, "Thou art the man," and the Word of God on every page and through every age has echoed and re-echoed that voice. The undertone of the whole of Revelation is sin. It lurks in Eden's bowers. It cowers red-handed and self-condemned in the form of Cain. It thunders from Sinai and cries in tenderer and yet more awful echoes from the bleeding sacrifice of Calvary. It hovers

like a ghastly terror over every deathbed and every tomb, and its dark shadow covers the future life with a fearful looking for of judgment which all the sophistries of agnosticism can never drive away. "For the sting of death is sin" and "the wages of sin is death."

SALVATION.

False teaching about sin must necessarily lead to wrong ideas about salvation. The salvation taught by the New Theologists is of a very mild type. Of course, if there is no sin there is nothing to be saved from. If sin, however, as Mr. Campbell teaches, is resolved into selfishness, the one remedy for it is self-sacrifice. A man is therefore saved, when instead of living for himself, he begins to live for other people. The New Theology therefore talks much about Altruism and self-sacrifice.

"Salvation just consists in ceasing to be selfish. It represents the victory of love in the human heart. Wherever you see a man trying to do something for the common good, you see the uprising of the Spirit of

Christ. What he is doing is part of the atonement. In church or out of church, with or without a form of creed, this is the true way in which the redemption of the world is proceeding. This is the way in which men like Robert Blatchford of the 'Clarion'" (the most notorious infidel and socialist of England) "are being saved while trying to save. It matters little that this man should think he is destroying supernaturalism and scoff at the possibility of a future life. His moral earnestness is a mark of His Christhood and his work a part of the atonement. (Not another Christ than Jesus, mind, but the very same.) Mr. Blatchford may laugh at this and call his moral aspirations by quite a different name. Well, let him, but I know the thing when I see it."

We quite agree with the New Theology in the value of unselfishness and its place in a true Christian life. But the problem is how to get people there. You are not going to accomplish it by talking about it and urging it upon them. All human systems of character building have failed because they try to make men good, loving and holy with

their old sinful heart unchanged. The salvation of Jesus Christ meets this problem at the very outset and provides a salvation that not only obliterates the dark and discouraging past, and secures the distant future against all doubt and fear, but gives for the present life a new foundation for holy and unselfish living, a new heart, a new force, a new motive and a new divine indwelling as the strength and support of our higher aspirations for the life of love. Here all the New Theologies fail by taking it for granted that men can be made unselfish by telling them of the beauties of the life of love. There is a fine story told about a charming Scottish preacher of morals called Dr. Blair. One morning he preached a sermon on the heavenliness of Virtue, and closed by saying that if she were to appear on earth in her true divine beauty, the world would fall down and worship her. Fortunately the pulpit was occupied at night by a sturdy old evangelical minister. He preached a sermon on the necessity of the divine nature in order to make men good, and he closed by saying, "This morning we were told that if Virtue should appear on earth in her in-

trinsic beauty, the world would fall down and worship her. The fact is, Virtue did once appear on earth, and, for thirty-three years walked among men in all the beauty and glory of innate Divinity, but the world did not fall down and worship it, the world crucified it."

THE PERSON OF CHRIST.

This leads up at once to the person and work of the Lord Jesus Christ. The New Theology is always looking out for a human type and so it makes Christ a man, a typical man, a perfect man, but only a man. Of course it denies the Virgin birth and the real meaning of the Incarnation. The Christ of the New Theology must stand on all planes exactly where we do. It makes its own Christ to suit its new gospel of Humanism. We quote Mr. Campbell again:

"According to the received theology Jesus was and is God and man in a sense in which no one else ever has been or ever will be. As regards this tenet I think it should be easily possible to show that the most convinced adherent of the traditional theology does not believe and never has believed what

he professes to hold. Everything that exists is divine because the whole universe is an expression of the being of God. General Booth is divine in so far as this is the governing principle of his life. Jesus was divine simply and solely because His life was never governed by any other principle. We do not need to talk of two natures in Him or to think of a mysterious dividing line, on one side of which He was human and on the other divine. In Him humanity was divinity and divinity was humanity. * * * Traditional theology would restrict the description, "God manifest in the flesh," to Jesus alone. The New Theology would extend it in a lesser degree to all humanity and would maintain that in the end it will be as true of every individual soul as it was of Jesus.

"It seems strange that belief in the Virgin birth of Jesus should ever have been held as a cardinal article of the Christian faith; but it is so even today. * * * "The spiritual birth described in the conversation between our Lord and Nicodemus in the third of John is, properly speaking, a virgin birth. * * * "All human history represents the incarnation or manifesting of the eternal Son

or Christ of God. It is a false idea to think of Jesus and no one else as the Son of God incarnate. * * * "He is incarnate in the race in order that by means of limitation He may manifest the innermost of God, the life and love eternal. * * * There is no life, however depraved, which does not occasionally emit some sign of its kinship to Jesus and its eternal sonship to God."

THE CROSS.

We reach the very heart of the subject, however, when we come to the cross of Christ and the supreme question of the great atonement. What is the testimony of the New Theologists here?

"The doctrine of the atonement as popularly held is not only not true, but it ought not to be true. It is a serious hindrance to spiritual religion. Why in the world should God require such a sacrifice before feeling Himself free to forgive His erring children, or why should it be regarded as in any sense a substitute for what is due from us, or an equivalent for that which otherwise we should have to bear? To sum up, atonement is the assertion of the fundamental unity of all existence,

the unity of the individual with the race and with God. The individual can only realize that unity by sacrificing himself to it. This is the truth presumed in all ancient ideas of the atonement. The only way to get rid of selfishness is by the ministry of love, the spirit of self-sacrifice. Wherever you see that you see the true atonement at work. The death of Jesus is the focus and concentrated essence of this age long atoning process. This is the atonement and it is rightly associated with the cross of Jesus in the minds of men, for the cross is the sum and center of it all. But the atonement to be effective has to be repeated upon the altar of human hearts, and so it is to a far greater extent than most people think. This love force is the redeeming thing in the life of mankind. There is not, and never has been, any other atonement. It is but a step from sinner to Saviour. To cease to be a sinner is perforce to be a saviour. To escape from the dominion of selfishness is forthwith to become a power in the hand of God for the uplifting and the ingathering of mankind to Himself. This is the atonement. Many a noble wife has saved her husband by remaining at his side, and patiently accepting

the disabilities caused by his wrong doing. What other atonement is needed than this. * * * In what sense is the death of Jesus a satisfaction to the Father? In no sense at all, except that the sacrifice of Jesus is the highest expression of the innermost of God that has ever been made."

"Anyone who reads Paul's words without dogmatic prejudice will see that his is not the present day doctrine of the atonement. He takes for granted certain ideas which were current among the Jews of Paul's day, but which have since sunk into the background of Christian thought, or been abandoned altogether. Paul's use of them in the framing of his theology is ingenious but not convincing and is not essential to his gospel."

It is needless to say that all this makes an end of true Christianity. Mr. Campbell uses some very coarse language about the blood of Christ and makes it mean no more than the blood of any hero that sacrifices his life for a great public cause. The atonement ceases to be a divine provision for human salvation and simply becomes a human imitation of divine sacrifice and love. We become our own saviours and in turn, the saviours of others,

so that even the bold and blatant infidel who scouts the very name of Jesus is not only saved by his socialism, but is placed on the level of the blessed and holy Saviour of the world. Blasphemy could not much further go.

THE RESURRECTION.

The resurrection of Christ stands as the cornerstone of Christianity. The New Theologies all explain it away as a purely spiritual figure, suggesting high ideals and aspirations, lifting us from natural to spiritual planes.

Mr. Campbell says:

"We may as well admit at the outset that the Gospel accounts of the physical resurrection of Jesus are mutually inconsistent and that no amount of ingenuity can reconcile them. * * * The true resurrection is spiritual, not material, and this is the sense in which the word is most frequently used in the New Testament."

Of course, regeneration, sanctification and everything connected with a supernatural life, such as prayer, must go in this great sweep of mere humanism. We quote again from Mr. Campbell:

"The moment we succeed in disentangling

ourselves from all literal and limiting New Testament statements about the connection between sin and physical death, the physical resurrection, the distant judgment day, and such like, we find ourselves in a position to appreciate the beautiful spiritual experience in which these very terms become symbols of inner realities of the soul. The only salvation we need trouble about is the changing from selfishness to love. Heaven and hell are states of the soul. The object of salvation is not the getting of man into heaven, but the getting of heaven into him."

"The church has nothing whatever to do with preparing men for a world to come. The best way to prepare a man for the world beyond is to get him to live well and truly in this one."

In a later chapter we shall take up the practical outlook of the New Theology as it identifies itself, not with the idea of a New Testament church and a coming King, but with modern Socialism as the true kingdom of God and world's future hope.

But we have surely seen enough to convince us that this is not the Gospel of the Lord Jesus Christ, but "Another Gospel," of which the Apostle has said, "Though I or an angel

from heaven preach any other Gospel unto you than that ye have received, let him be anathema." Let no follower of the Lord Jesus Christ risk that anathema by cowardice or compromise in witnessing to the Supreme Deity, the atoning death and the resurrection glory of the Son of God.

Chapter IV.

ETHICAL CULTURE AND THE CHRIST LIFE.

"I am crucified with Christ, nevertheless I live, yet not I, but Christ that liveth in me" (Gal. ii. 20).

ETHICAL culture is just another name for the culture of character. The science of ethics is just the study of human conduct and the laws that regulate it. We hear a great deal today about character and the way it may be cultivated and ennobled. There are societies for ethical culture. There are new phrases and technical terms in vogue. We are constantly reading of the conflict between Egoism and Altruism, or the life that is turned Selfward or Allward. Virtue is being reduced to a science and it is quite the fashion to talk of high ideals, altruistic aims, self-immolation, and ideal humanity.

In almost every age human nature has had certain lofty ideals and sincere aspirations and strivings after virtue. We find the

Greek philosophers, such as Plato, Aristotle, Epictetus and Socrates, expressing the highest conceptions of human goodness and the instinctive desire of many earnest souls to reach these standards. We find among the Roman philosophers such men as Cicero, Seneca and Marcus Aurelius voicing the deep desire of human nature for something higher and better than its enslavement to passion and selfishness! The great thinkers and moralists of India and China, such as Confucius and the founder of Buddhism, left many lofty inspirations to their followers. Nature is not so wholly lost but that there still survives a sense of its ruin and a mournful cry for restoration, like the great bell of the steamship Atlantic that for days after the noble vessel had sunk with all on board, continued to float supported by a portion of the wreck and toll out over the dark waves its mournful dirge like some conscious spirit crying out to those sleepers to awake.

But the Atlantic bell could not wake the sleepers in those ocean caves.

Human nature alone is unable to rise even to its own ideals. It needs higher ideals, but even those it has are beyond its reach. It

is the old homely figure of a man trying to lift himself into the air by tugging at his boot straps. He needs a power outside of himself to lift him above the human plane. Even heathen writers confess this helplessness. Plato says, "Man knowing evil to be evil, nevertheless does it." Epictetus declares of man almost in the very language of St. Paul that "what he would he doeth not and what he would not that he doeth." Aristotle declares, "The bad man aims at pleasure and is corrected by pain like a beast." Seneca asks, "Show me a man who is not a slave, one to lust, another to covetousness, another to ambition, and all to fear." In one pathetic passage Plato expresses the cry of the natural heart for some voice from heaven, "In face of the great darkness and mystery which are round about us in this world, there is nothing for a man to do except to take the best advice he can get as to how to live, and then to take his chance like a man crossing the lonely sea upon a raft, not without risk unless he can find some vessel more safe and solid, some word from God on which to make the passage."

Mr. Wells, a leading Socialist, declares,

"With people just as they are now, with their prejudices, their ignorances, their misapprehensions, their unchecked greeds and jealousies, their crude and misguided instincts, their irrational traditions, no Socialist state can exist, no better state than the one we now have with all its squalor and crudity."

Mrs. Besant, the celebrated leader of Theosophy, makes this significant confession of the failure of human nature: "More and more has been growing on me the feeling that something more than I have was needed for the cure of social ills. The Socialist position sufficed me on the economic side; but where to gain the inspiration, the motive which should lead to the realization of the brotherhood of man. Our efforts to organize unselfish workers have failed. Much indeed had been done but there was no real movement of self-sacrificing devotion, in which man worked for love's sake only, and asked but to give, not to take. Where was the material for the noble Social order, where the hewn stones for the building of the temple of Man?"

Alas, for Mrs. Beasant and her kind, poor human nature has no hewn stone to contribute to her temple. It has not even decent con-

crete or common brick. It is like a famous edifice that a great architect was constructing upon a superb plan, but the walls would not even stand their own weight and a committee of experts was appointed to find out the cause of the collapse. One was saying the arch was not properly constructed to support itself. Another suggested that foundations were insufficient, but just then an ordinary workman came and picking up a piece of the brick that had fallen, squeezed it between his thumb and finger and it was easily crushed into loose and worthless sand. "That is the trouble," he cried; "the material is worthless; the brick is rotten and won't stand its own weight."

That is the trouble with ethical culture, with Mrs. Besant's temple and all the other temples. They are building of untempered mortar and incoherent sand. They are like a man trying to hew straight a tree so crooked that in the process of hewing it goes into half a dozen pieces. The Lord Jesus solved the problem when He cried, "Make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt. A good tree cannot bring forth evil fruit, nor can an evil tree bring forth good fruit." All the expedients

of ethical culture remind one of the innocent colored man in the south who brought the hands of his watch to a watchmaker and insisted that he should fix them and make them keep correct time. The watchmaker told him that he could not adjust the hands without fixing the works first, and the customer went away angry, saying, "I know what you want. You want to put up a job on me and make me pay for extra work. The works of that watch are all right; it is only the hands that are wrong."

All these experiments have been tried and found wanting. It is vain to say that the world has only need of high ideals. God allowed the world for ages by its own wisdom to try to find out God and human perfection and the result was that "the world by wisdom knew not God." Nay, more, in the first chapter of Romans, Paul solemnly declares that men "did not want to retain God in their knowledge" and even when they knew the difference between good and evil, perversely choose the evil, until "God gave them up to their own vile affections" and allowed human nature to show itself in its own true character. So that the golden ages of human na-

ture in ancient Greece and modern Italy have been the ages of greatest moral degeneracy, and the twentieth century is promising well to out-climax the series by showing that this age of intellectual light and marvelous progress is about to become above all other ages the ages of agnosticism, unrighteousness, selfishness, sensuality, lawlessness, oppression, anarchy, Antichrist and Satanism.

God made His own chosen people an object lesson of human failure. He gave them the noblest ideals, characters like Enoch, Abraham, Joseph, Moses, Samuel, Jeremiah and Daniel. He gave them the most perfect ethical code ever conceived on earth. He gave them the most awful sanctions, His own manifested presence, the most glorious promises, the most fearful threatenings in case of failure. He dealt with their sins with the severest discipline and made them examples to the ages of long continued and inexorable judgments and punishments. But none of these things developed perfect individual or national character and again and again they fell under His wrath through persistent sin, and at last had to be rejected altogether. Still their own prophets declared amid tears of anguish that

they were "reprobate silver," "worthless figs," unclean garments, a body incurably diseased, "the whole head sick and the whole heart faint," from the sole of the foot to the crown of the head nothing but wounds and bruises and putrefying sores." The great New Testament expositor of the Old Testament story sums up the lesson in a single sentence, "The law made nothing perfect, but the bringing in of a better hope did, by which hope we draw nigh to God." The Apostle Paul echoes the same conclusion, "What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law should be fulfilled in us who walk not after the flesh, but after the Spirit." "Wherefore the law is holy and just and good, but I am carnal, sold under sin." "For the good that I would I do not; but the evil which I would not, that I do." "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

That is God's new law of ethical culture over against the struggles and failures of our helpless humanity.

No wonder that Prof. Woodrow Wilson once said in a paragraph which deserves to be written in letters of gold upon the sky, "Christianity is not character, but Christ."

But even with the light of Christianity there are still many who come short of the true secret of holy character.

There are those who try to cultivate character by some ethical process apart from its root in the cross of Calvary and the Gospel of the Lord Jesus Christ. There is a Christian idealism that fails because it ignores the evangelical element. The late Count Tolstoy in one of his last public messages denounced the doctrine of atonement through the blood of Christ, declaring, "Man needs no atonement, no sacrifice, no redeeming blood. All that he requires is the Sermon on the Mount and an honest living up to it."

But the Sermon on the Mount is not the Gospel and never has saved and never will save a human soul. It is but a republication of the law in a more perfect form. It presents the standard of conduct all right, but it

lacks the evangelistic force. The Apostle Paul gives us that lacking element, "We thus judge that if one died for all, then all died and he died for all that they which live should not henceforth live unto themselves, but unto him that died for them and rose again." "God forbid that I should glory save in the cross of Jesus Christ, whereby the world is crucified to me and I unto the world."

It is the love of Christ that comes through the acceptance of His redeeming grace that supplies the motive power for holy character. The Cornish miner expressed it when he said:

"I've got a word in my heart like a fire,
And it will not let me be.
Jesus, the Son of God, who loved
And gave Himself for me.

"Did Jesus die for a man like me?
Then, Saviour, I will take
More thought for this wandering heart of mine,
If it's only for Thy sake."

Nor can the example of Jesus Christ make us holy. It is a noble example and a perfect pattern. It is but one of the many lofty ideals furnished us by the teaching of the New Testament. But we need more than teaching, ideals, examples. We need the mo-

tive power. And I am just as unable to walk in the steps of Jesus of Nazareth with my natural heart as my little boy is able to shuffle around in my shoes. I need Jesus of Nazareth Himself within me to walk in His footsteps.

Therefore Christianity begins with a new creation, a new nature, a new heart, a divine root and principle of righteousness, goodness, virtue and holiness. Christ does not ask unregenerate men to be good. "That which is born of the flesh is flesh." "The carnal mind is enmity against God for it is not subject to the mind of God, neither indeed can be. So then they that are in the flesh cannot please God." The Gospel simply asks the sinner to stop all his doing, to give up his dead works and to receive Jesus Christ and through Him that divine life that will in its own inherent nature lead him to love the good, to hate the evil and to follow righteousness by a "law of the fitness of things." This is the Gospel. And all the humanisms of our day and the codes of our day fail because in the pride of human self-righteousness they "are going about to establish their own righteousness and have not submitted themselves to the righteousness of God."

But even this does not bring the Christ life alone. The regenerate heart is disposed to serve God and follow righteousness. But it is in conflict with the surviving elements of the flesh and the result is the conflict which the Apostle Paul dramatically describes in the seventh of Romans, "I delight in the law of God after the inward man," (the new regenerate nature), "but I see another law in my members, warring against the law in my mind and bringing me into captivity to the law of sin which is in my members." That is the old natural heart resisting the regenerate nature. The result is a cry of helplessness, a call for help, and the answer to that call is the eighth chapter of Romans, in which a new Power comes into the regenerate soul and brings overwhelming and complete victory. That new power is what we have called the Christ life. It is the Holy Spirit bringing the living Christ Himself to dwell within the surrendered heart and reproduce His own life, His own purity, His own victory, His own glorious nature and works in the soul which receives Him and yields itself to His almighty grace.

The apostle sums up the two situations thus:

"I myself with the mind serve the law of Christ, but with the flesh the law of sin." That is all that I myself can do. That is the limit of the regenerate heart without the Holy Ghost and the indwelling Christ. That is man's best with God helping.

But now look at the other picture. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." That is no longer I myself, but "Christ who dwelleth in me." That is no longer man's best, but God's best. That is no longer an honest, an earnest, desperate human struggle, but that is the life of Christ Himself in a human vessel.

Now this is the great mystery or secret which Paul delighted in unfolding to the saints of the apostolic church. We have not seen a finer picture of this transcendent life than has been given us by one of the Higher Critics himself, Dr. McGiffert: "Paul had reached the principle of which Jesus had made so much, that all external observance of the law is worthless unless it is based upon the obedience of the heart. But how was that de-

liverance to be effected? In answering this question Paul departed most widely from the thoughts of all predecessors and contemporaries. He showed himself almost independent of outside influence and revealed most clearly his religious individuality and originality. Christ saves a man, he says, by entering and taking up his abode within him, by binding him indissoluably to Himself, so that it is no longer he that lives, but Christ that lives in him, so that whatever Christ does, he does. To this experience he gave clear and vivid expression in such striking utterances as the following: "When it pleased God to reveal His Son," not to me, but "in me." "I have been crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me."

We know of no finer expression of this practical mysticism than the following paragraph from a little volume by the late Dr. Henry Wilson on the "Internal Christ":

"To us as Bible Christians the only incarnation worthy of the name is that which took place in Bethlehem of Judea nearly two

thousand years ago, and the only reincarnation in which we believe is that which takes place in the heart first and then in the life of all who are 'born from above' in the sense in which Jesus used the words to Nicodemus in the third chapter of St. John; Christmas day repeated daily in human lives; Christ re-born, reincarnated in lowly hearts and yielded bodies; the whole Christ in the whole man

"A living, bright reality."

the soul filled with His soul; the mind with His mind; the body with His body, to the exclusion of all from each part of us that is not God and God-like."

We will find that this conception of the deeper spiritual life runs all through the more profound teachings of our Lord Himself. It is the very essence of His fine parable of the Vine and Branches, and nothing can be simpler and more practical than His own application, "Abide in Me and I in you. As the branch cannot bear fruit by itself except as it abides in the vine, no more can ye abide in Me. He that abideth in Me and I in him the same bringeth forth much fruit, for apart from Me ye can do nothing."

True Christian life therefore is just living out the Christ-life as He lives within.

The Holy Spirit is our monitor and guide in the development of this holy discipleship. He is leading us every moment not to develop our goodness, strength and love, but to discover our insufficiency and make room for a new manifestation of Christ's sufficiency and grace. Thus it becomes true for us every moment, "Out of His fulness have all we received and grace answering to grace." And again, "We are not sufficient even to think anything as of ourselves, but our sufficiency is of God who hath made us efficient."

In this holy discipline the Spirit uses all the circumstances of our life as the framework in which constantly to manifest and exhibit the face of Jesus Christ and the fulness of His grace. Trial and temptation only furnish new channels, needs and opportunities for the Master to live out His life within us. As the potter turns the wheel and at the same time moulds the vessel, so God's providences are the wheel of life and the Holy Spirit the moulding hand of the potter. Thus He teaches us to "add to our

faith courage, knowledge, temperance, patience, godliness, brotherly kindness, charity." Our faith will often fail us, but this is only an occasion to fall back on His. Our courage will shrink, but it is then that He becomes the Rock to our heart. Our love will not be equal to the provocations of life, but Christ will be in us the love that "suffereth long and still is kind," that "beareth all things, believeth all things, hopeth all things, endureth all things, and never faileth." Our patience will not always "have its perfect work," but He will teach us to be partakers of the sufferings of Christ and "in the power of His resurrection" to "know the fellowship of His sufferings and be made conformable even to His death." Thus life will be a school of character in which the Comforter will be our Teacher and the Master Himself at once the Pattern and the Power of all, and so Christ shall be "made unto us of God, wisdom" (the divine Philosophy of life), "even righteousness, sanctification and redemption."

There are no figures of speech, there are no phrases of human language adequate to express the glory of this divine transforma-

tion. It is indeed at once a revolution and an evolution. It brings into us in the crisis of our life a transcendent, a divine, an infinite personality, the living Christ Himself. And then it imparts His very life step by step, moment by moment, day by day, into every fiber of our being, into every experience of our life, into our trials, temptations, joys, sorrows, our very physical being, our whole spirit, soul and body, all that there is in Him imparted to all that there is in us until it becomes indeed true, "As he is so are we also in this world."

In conclusion may we commend this glorious Christ-life as something infinitely easier and yet loftier than the culture of character, the seeking for self-protection, or the wretched contempt which so many have accepted with a life of failure and defeat.

It is the highest of all possible ideals. It is higher than human holiness. It is higher than Adamic perfection which if we had today we would lose tomorrow. It is infinitely higher than the wretched life of sinning and repenting, struggling and failing which tells the story of the average Christian experience. It is God's ideal. It is di-

vine holiness, it is the superlative of life.

But it is also easier than any other way. It is not trying, but trusting. It is not wrestling, but resting. It is not attaining, but obtaining. It is not giving, but receiving. It is the gift of God through Jesus Christ our Lord." Shall we not accept it with open hearts and yielded lives and let Him love us all He wants to and give us all He is waiting to bestow, so that of His own we may give back to Him the only life that will ever satisfy Him, the life of His own dear Son incarnate in our lives, the life of which He once said, on Jordan's banks, and will say once more as He beholds it in us, "Behold My beloved Son, in whom I am well pleased."

Chapter V.

DIVINE HEALING AND ITS COUNTERFEITS.

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called" (I. Tim. vi. 20).

GOD has given a high place to the human body in the plan of redemption. Man's own body was curiously and wonderfully made after a divine conference on the part of the Trinity and is indeed the climax and the paragon of the whole creation. The incarnation of Jesus Christ in our human flesh was a divine testimony to these mortal frames of ours which cannot be exaggerated. His resurrection from the dead in actual and unchangeable human form was a stupendous confirmation of His identity with our physical life. Our final resurrection from the dead will complete this glorious progression. Is it strange therefore that the provision of the Gospel for the human body should have a

high place in Christianity and that Christ's redemption should embrace the healing of our bodies as well as the salvation of our souls?

Far back in the earliest stages of Revelation, recognizing this and providing for it, the birth of the seed of promise, Isaac, was signalized by a supernatural preparation in the bodies of Abraham and Sarah. The life of the Hebrews in the wilderness was sustained by a direct and continuous physical miracle. On two occasions during their march God marvelously healed the people through Moses by a direct act of supernatural power in connection with the brazen serpent and afterwards the intercession of Aaron. In the very heart of Israel's apostasy in the time of the Judges we find the extraordinary object lesson of Samson's physical strength through the power of the Holy Ghost as a direct lesson of faith. David continually explained his physical power and prowess through divine interposition. Even in the declining days of the Old Testament we have many examples of God's healing power through the ministry of Elisha. Isaiah and others.

But the advent of Jesus Himself brought a new meaning to the ancient prophecy, "Him-

self took our sicknesses and bare our infirmities." Everywhere He was recognized as the great Physician as well as the Teacher and Friend of sinners. His ministry of healing was passed on to the apostles by the most distinct promises and was made good by the Holy Spirit all through the story of the Acts. Paul himself gives us repeated instances of his own supernatural physical life and the power of the indwelling Christ to quicken and sustain the mortal body. And in the closing days of the apostolic ministry, James, the president of the first Christian Council, passes on the ministry of anointing and healing to the elders of the Christian churches through all the coming centuries, so that the healing of the sick through the name of Jesus, the power of God and the prayer of faith is as much a part of the word of God and the Gospel of Jesus Christ as answered prayer, divine forgiveness or eternal life.

It is not to be wondered at, therefore, that the great adversary should from the beginning try either to oppose or else to pervert and counterfeit this great Gospel of physical redemption.

COUNTERFEITS AND SUBSTITUTES.

Let us first look at the counterfeits, perversions or substitutes for divine healing.

Medical Science has a place in the Natural Economy. It is man's own best expedient for help and deliverance in the physical emergencies of life. Like many other natural things, it is not in itself wrong and there can be no reasonable argument against the perfection of every possible human remedy against all forms of disease so long as they do not exclude or antagonize His higher way. Medical Science, although painfully inadequate and imperfect, is the best provision that the great mass of men are able to avail themselves of and it would be most un-Christlike for us to denounce it or oppose it wherever it has its true place. We should not set ourselves against health laws for the protection of the community, nor make ourselves obnoxious to society because we know a better way. Furthermore, we should be most careful in assuming responsibility for others where we may bring ourselves and the truth we profess into antagonism with human law and public opinion. Whatever rights you may have in regard to

your own body, you must consider the rights of others and your relation to the community when you come to deal with your fellow beings. It is a grave question how far God allows you to exercise absolute faith for the healing of others beyond their own spiritual responsiveness. Divine healing is God's provision for His own people and to a certain extent the blessing may overflow through them to the world. But we are not sent to demonstrate a Gospel of universal healing independent of the moral and spiritual condition of men. We shall often find that God is dealing with men and women through their very sickness and we want to be careful first to get them into harmony with His will and spiritually prepared for the blessing of healing.

ROMAN CATHOLIC MIRACLES.

The Miraculous Pretensions of Romanism and other Superstitions. These things are found all through the history of Christianity and the older the story the more clouded is it with legend and improbability. There may be such cases of healing found in our own day, due to subjective conditions on the part of the

sick. It is possible for a very ignorant and deluded person, otherwise encompassed by error, to have real confidence in God for healing and to receive a divine answer which is in no sense a vindication of the church or priesthood under whose auspices the answer came.

SPIRITISM.

The claims of Spiritualism or Spiritism. Many such claims of healing are made. It is not strange if Satan has power to put sickness on people, that he should also have power to take it off. All that would be necessary would be simply to withdraw his hand.

EXTRAVAGANCE.

Extreme and un-Scriptural Methods of Divine Healing. There is a great deal abroad today in the name of divine healing that is most objectionable and often makes one blush to be associated with the word and the work. There are people who claim to be healers and to exercise special apostolic gifts and powers and are looked upon as "great ones." Sometimes they use their ministry for mercenary purposes. Sometimes they are associated with sending out handkerchiefs that

they have blessed and prayed over. Sometimes they require the complete subjection of the sufferer to their will and appear to exercise some sort of hypnotic spell or power of suggestion in driving out the disease. Sometimes they make great claims of spiritual power and importance specially attested by their signs and wonders. All these things are most undesirable. If there be a true Scriptural ministry of healing, it ought to be as simple, impersonal, modest and Christ-like as all the other ministries of the Gospel, to give prominence to no man or woman, to exalt Jesus only and to bring the person healed into closer personal relations with Christ through his individual faith and holy consecration.

CHRISTIAN SCIENCE.

Christian Science. We now come to a frightful counterfeit which has become a menace to Scriptural Christianity and a deep mortification to all rational and sensible Christians. It is the new philosophy, or we would rather say the unspeakable farce, of so-called Christian Science. There are some things which need only be looked at straight in order to dis-

illusionize their victims. If we could see the great enemy of souls exactly as he looks we would need no divine warning to flee from him. Christian Science, like its master, poses in false disguise. Let us therefore briefly sum up its own professions and pretensions.

These quotations are from Mrs. Eddy's text-book:

MATTER.

"There is no substance in matter. Matter is mortal error. Matter is unreal. Trees, plants and flowers are ideas of the mind. Bones have only the substantiality of thought which form them. They are only an appearance, a subjective state of mortal mind," etc.

SIN.

"If there be no sin why did Jesus come to save sinners? Jesus came to seek and to save from this false belief. Man is incapable of sin. Evil is but an illusion. It is a false belief. When Christ asked, What shall it profit a man if he gain the whole world and lose his own soul, He meant, What shall it profit a man if he gain the whole world and lose his own sense of sin."

SICKNESS.

"Disease is a fear. The evidence of the senses is not to be accepted in the case of sickness. All disease is the result of education. A man's belief produced disease and all its symptoms. Disbelieve the disease and there will be neither disease nor weather."

DEATH.

"Death is a mortal belief, a mortal illusion. There is no death. Jesus restored Lazarus by the understanding that he had never died."

MAN.

"Man is co-existent with God. In his origin he is self-existing and eternal like God. Man is incapable of sin, sickness and death"

GOD.

"God is divine principle. There is no personal God. Prayer to a personal God is a hindrance. God is identical with nature."

CHRIST.

"Mary's conception of Him was spiritual. The Virgin conceived this idea of God and

gave to her ideal the name of Jesus. The Christ dwelt forever as an ideal in the principle of the bosom of the man Jesus. Jesus and the Christ continued until the Master's ascension; then the human, or Jesus, disappeared. To accommodate Himself to immature ideas Jesus called the body that He raised from the grave flesh and bones."

CHRIST'S DEATH.

"The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree than when it was flowing through His veins as He daily went about His Father's business.

"One sacrifice, however great, is insufficient to pay the debt of sin.

"Atonement requires constant self-immolation on the part of the sinner."

CHRIST'S RESURRECTION.

"Our Master reappeared to His students, that is, to their apprehension. He rose from the grave on the third day of His ascending thought. Resurrection is spiritualization of thought from material belief to spiritual understanding."

THE HOLY SPIRIT.

Mr. Powell in his recent book on Christian Science says: "Mrs. Eddy has made many claims for Christian Science, but her claim that Christian Science is the Holy Spirit overtops them all. This is what she says: 'Life, Truth and Love constitute the triune Person called God. They represent a trinity in unity, three in one, God the Father, Christ the spiritual idea of sonship, and divine science or the Holy Comforter. These three express in divine science the essential nature of the infinite.'"

PRAYER.

"God is not influenced by man. Prayer to a personal God hinders spiritual growth. The prayer of faith shall save the sick, say the Scriptures. The only beneficial effect of such prayer for the sick is on the human mind, making it act more powerfully on the body through a blind faith in God."

What sane and sincere seeker after divine truth can look at this frightful composite picture, every line of which is made up from the authorized text book of Christian Science by the late Mrs. Eddy, and not feel like

bursting into paroxysms of laughter and then into paroxysms of tears that such a ridiculous, irrational, blasphemous, impudent medley of false science, contradictory philosophy, religious profanity and audacious greed for the profits which it can fool out of a suffering public, should have been allowed to make the people of this country and this age the laughing stock of men and angels and the last humiliating proof that the civilization of the twentieth century is in its dotage. This foolishness is unworthy of a sober answer. It is enough to say that it is neither science nor Christianity, but that the Apostle John has painted it as a having upon its very face this patent sign of the coming Antichrist, "Whosoever confesseth not that Jesus Christ is come in the flesh is not of God, but is of that Antichrist which ye have heard should come and is even now in the world."

EMMANUELISM.

The New Psychology in its latest form of Emmanuelism. The new science of Psychology has given great prominence to the law of suggestion by which a stronger will can in-

ject a controlling thought into the mind of another and that thought can arouse the dormant will and the mental energies of the subject to such an extent as to bring about extraordinary physical effects. One of the practical results is hypnotism and its use to a certain extent by the medical profession in the healing of disease. Recently a combination of clergymen and physicians organized a new code by the name of the Emmanuel movement because its leader is Dr. Worcester of the Emmanuel Parish of Boston. A few particulars will at once explain and perhaps explain away this substitute for divine healing.

It only claims to deal with nervous and functional disorders and does not include serious organic cases.

It always proceeds under the advice of a physician and requires a medical examination before undertaking any case.

It recognizes and utilizes the laws of hygiene and the improvement of physical, domestic and social conditions in every way that can be helpful to the cure.

It recognizes the ministry of prayer and the agency of God to a certain extent, indeed, to a great extent, but not as a direct

supernatural force in healing. Therefore it could scarcely be called supernatural healing.

It recognizes the value of prayer and faith, but chiefly as subjective influences. Faith and prayer help the sufferer by a reflex action, quieting the mind, comforting the heart, calming the disturbed nerves and thus becoming an actual and natural element in the healing. In a word, such prayers are like pulling on the cable which carries a ferryboat across a stream. As you pull on the cable your ferryboat is moved by your pull. The other shore is not brought nearer to you, but you are brought nearer to it.

No special spiritual preparation or qualification appears to be required. There is no careful training in faith, consecration or fellowship with God. Nor does there appear to be any particular effect on the religious life and conduct of the subject of such healings. It is not the prayer of a humble and holy disciple, turning away from the world and sin, dedicating his life to Christ and receiving the healing life and touch of Jesus that he may use it in consecrated service. Rather it is a selfish turning to God for temporary help and then a going on as before in the world, self

and sin. The tired woman comes home from the theater and as she lies down upon her bed she yields her being to God in a season of subjective prayer, which if it does not reach heaven, at least reaches her own nerves and brain cells and produces quietness and rest. She falls asleep and awakes in the morning sufficiently refreshed to spend another day in frivolity and another night at the theater. The business man turns for a moment from his wild rush for stocks and bonds, or perhaps billiards and races, to catch a passing breath of heaven very much as he got a rush meal at the lunch counter the previous day, and then he drives on as before. Well, if this be all so, such people must have a very convenient and accommodating god. One would think that the God of the Bible could not be played with in this way. Perhaps after all, the whole thing is subjective and goes no higher than the ceiling like the devotional exercises of a man of old of whom we are told that "the Pharisee prayed thus with himself." It was an interesting colloquy between a Pharisee and a Pharisee and God appears to have taken no further notice of it except to tell the interesting and instructive story.

Finally, it is a very grave question whether hypnotism may not turn out to be a rather dangerous thing, a subtle force that it is not quite safe to play with and that this law of suggestion is but another clever artifice on the part of the great enemy of God to explain away not only disease, but the very miracles of Christ Himself.

DIVINE HEALING.

Turning now from all these fallacies, farces, fads and fanaticisms, let us look briefly at the true doctrine of divine healing.

1. Divine healing is not a human method of professional healing, but a simple ministry of the Gospel. We are not healers, but we simply stand with the sick and suffering in the prayer of faith when they are prepared to meet God and we claim their healing just as we would their salvation or sanctification.

2. It is not limited to any class of diseases. It recognizes the reality of sickness, but over against this the mighty reality of God and its first principle is "nothing is too hard for Him."

3. It does not demand healing from God presumptously, but ever seeks to be humbly

subject to His will. But it claims that His will may be ordinarily ascertained from His word and that when there is no clear reason or Revelation to the contrary, His word provides for the healing and strengthening of His trusting and obedient people, until their life work is done.

4. It recognizes the place of chastening and discipline, and holds that chastening is for a definite purpose on account of some disobedience or lesson and that when the lesson is learned the Lord's forgiveness and healing may be claimed. "If we would judge ourselves, we should not be judged." "The prayer of faith shall save the sick and the Lord shall raise him up and if he have committed sins they shall be forgiven."

5. It recognizes divine healing as one of the purchased blessings of the Gospel of redemption and claims it by virtue of Christ's finished work, who "bare our sicknesses and carried our infirmities."

6. It further recognizes the process of healing as coming through the Holy Spirit and the touch of Christ's own life in our bodies, directly imparted to us by the quickening Spirit. We believe that the indwelling life

of Christ is not only for our spirits and souls, but also for our mortal flesh, "that the life also of Jesus might be made manifest in our body."

7. It does not presume to override the spiritual condition of the sick and suffering and minister to them a healing apart from their own co-operation by faith. It requires faith on the part of the subject and simply meets it and shares it. "Paul, perceiving that he had faith to be healed," met his faith in the fellowship of believing prayer and the healing followed. We believe that God loves His children too well to heal them over the head of their own unbelief and separation from Him and that He seeks their spiritual blessing in the experience much more than their healing.

8. Finally, the ministry of healing has a very high and sacred place today as a witness for God and a protest against error, but it should always be held subordinate to the Gospel as a whole and of less importance than the salvation of souls and the sanctification and consecration of believers. Thus held in its true place, it becomes a glorious witness for Christ and a crisis of unspeakable

blessing in the experience of His people. God help us to be true to this high calling and even more than in the past to bear witness in these days of unbelief to the glory of the risen Christ, "by stretching forth His hand to heal, and that signs and wonders may be done in the name of His holy child Jesus."

Chapter VI.

SOCIALISM AND THE KINGDOM AND COMING OF CHRIST.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii. 13).

THE hope of the Church and the Christian is the coming of our Lord and Saviour Jesus Christ and the kingdom which He is to set up on this blighted and misgoverned world. He has told us that His kingdom is not of this world. It has a spiritual form in the present age consisting of all those who are quickened and united with Himself by the Holy Ghost. But the manifestation of the kingdom is reserved for His glorious appearing as King of Kings and Lord of Lords. The New Jerusalem is not a product of this earthly clime, but is to descend from God out of heaven.

Now the god of this world, the great adversary of God and men, has been fighting throughout the ages to counterfeit the kingdom of God and substitute for it some other

system of which he through earthly and human instruments can be the head. The Devil's supreme ambition is to mimic God and play the part of a god. Therefore he had the audacity to declare to our Lord Himself, "All these are mine and to whom I will I give them. If therefore thou shalt worship me, all shall be thine." The Holy Scriptures recognize his daring claim and call him "the god of this world." Christ rejected his subtle offer, but ever since the Devil has been trying to impose upon the followers of Christ the temptation which the Master refused and to get them to accept some kingdom of humanity, some system of earthly power, wisdom, authority and glory, instead of that true kingdom which He is preparing yonder and is soon to unveil in all its millennial and eternal glory. We shall speak at this time of two great counterfeits, the one secular and social, the other spiritual, with which he is seeking to deceive the world and the Church.

SECULARISM AND SOCIALISM.

The first forms of government were imperial. The visions of Daniel and John began with crowned heads upon the wild beast

of earthly power which the Devil created after his own image. But John intimated in his prophetic vision that at the last these crowns would pass away and the final form of human government would be democratic. We see this movement rapidly crystallizing in our age. Several of the world's greatest powers are already republics and every year is limiting the monarchies that still remain. Back of all political conditions there is a mighty popular movement, developing with tremendous force and swiftness in the direction of consolidation and combination. The word Socialism expresses it as well as any other, although all the phases of the movement are not yet organized under the socialistic standard. This is not confined to any nation. It is a movement as wide as the race. One word may properly comprehend all its mingled elements, Humanism or Humanitarianism. Like a great passion it has seized upon the spirit of the age and is spreading like a mighty flame and an all prevailing "enthusiasm of humanity."

HUMANISM.

An American minister recently declared:

"We begin to realize as never before the great fact of the Solidarity of Man. To be alive now and witness this mighty movement of men, which must eventuate in a sense of real abiding brotherhood, is a blessing for which to be profoundly grateful."

A Socialist writes: "We are now in the transition stage of the greatest sociological event that history has ever recorded, the birth of the superman. Man must be united to humanity in an organization at once perfectly democratic and perfectly autocratic. With this advent all humanity will be at one with God and every man will be a god."

RELIGION OF HUMANITY.

But the Devil knows that as a mere political and social movement his kingdom will fail to accomplish his great ambition, which is to substitute it for all religion and especially for Christianity and the kingdom of God. He is laboring with all his might and with marvelous skill and success to give a distinctly religious character to his socialistic program and to identify it with popular Christianity. Thousands have been led to

it because of the awful drift of popular Christianity toward Humanism. We have already seen this world-wide current, not only among the nominal followers of the New Theology, but among the Protestant churches and especially in the Church of Rome in connection with that powerful revolt and reaction that has come to be known as Modernism and which has enrolled under its banner the most gifted and efficient minds of the Roman Catholic Church in all countries.

A few quotations will show how modern Socialism and religious apostacy are joining hands. Mr. Campbell says:

"The great Social movement, which is now taking place in every country of the civilized world toward universal peace and brotherhood, and a better and fairer distribution of wealth, is really the same movement as that which in the more distinctively religious sphere is coming to be called the New Theology. The New Theology is but the religious articulation of the Social movement."

NEW THEOLOGY AND THE KINGDOM OF GOD.

"The true Church of Christ in every age consists of those and those only who are trying like their Master to make the world better and gladder and worthier of God. The great Labor movement, which perhaps more than any other represents the social application of the Christian ideal, should not be out of touch with organized religion. In fact the Labor party is itself a church in the sense in which that word was originally used, for it represents the getting together of those who want to bring about the kingdom of God. The New Theology as I understand it, is the theology of this movement whether the movement knows it or not, for it is essentially the gospel of the kingdom of God."

UNITY AND COMPROMISE.

"In this country and other parts of the English speaking world a new spirit is becoming associated with the name New Theology. In the Church of Rome the movement is typified by men like Father Tyrrell, and he is nearer to the spirit of the New

Theology than those Protestants who pin their faith to external standards of belief. In the Church of England a large and increasing band of men are looking in this direction and making their influence felt. A movement has begun in the Lutheran Church. It has existed for a long time in French Protestantism, as represented by Sabatier. In the Congregational and other evangelical churches of England and America, the same attitude is being taken by many who are not aware that the name New Theology is being applied to it."

The following quotation from the program of the Modernists will show how completely they are responding to this movement in the Protestant churches and the Socialistic world.

"We have girt ourselves to the task of bringing the religious experience of Christianity into line with contemporary science and philosophy, and emphasizing the religious and Christian elements that go to constitute the whole democratic movement."

Dr. Newman Smythe of New England, an acknowledged leader among the liberal Congregationalists of New England, endorses

this new Modernist movement in the following strong language:

"It is the greatest religious movement since the time of the Reformation. It is influenced by one of the most profound and vitalizing faiths now pervading and renewing the Protestant work. In its simplicity this is the belief that God is in man, that the Divine is present in the thoughts of men, to be known in the experience of men. In this faith in God's manifestation of Himself in human experience progressive Catholics are certainly in the same stream that has vivified and renewed our whole modern theology."

This religious movement is enrolling under its banners in response to the cry of Christian federation, union and humanity, numerous and influential elements from all denominations.

UNITARIANISM.

The International Council of Unitarians and other liberal thinkers and workers met in Boston a year or two ago and this is the report of their meeting: "This Council must be ranked among the great undertakings

of our day that aim at broadening the outlook of nations and tend to bring about a new fellowship." At this session were assembled representatives of Judaism, Christianity, Mohammedanism and the Brahma Somaj; representatives also of sixteen different nationalties and members of thirty-three different denominations, besides fifty-seven other religious associations; while nearly sixteen hundred persons enrolled themselves as members of the Conference.

A similar meeting was held in Berlin a few months ago with a still more representative union of liberal Jews, Christians and Unitarians.

FALSE SYMPATHY OF CHRISTIANS.

Christian leaders are easily drawn into this current and so-called Christian Socialism has a powerful organized following in the name of the churches.

Even Frances Willard wrote: "What the Socialist desires is that the corporation of humanity should control all production. Nothing else can bring the glad day of universal brotherhood. It is Christianity applied."

But the Archleader cannot help betraying his true character and the real aims of this great system of iniquity.

SOCIALISM IS UNCHRISTIAN.

The following is the creed of Socialism as given by Mr. French: "We believe in the religion of Humanity, whose god is Love, and in which love is the fulfilling of the law. We believe that capital is the creation of labor and that the thing created is the inalienable property of its creator. We believe in a community of interest for the community. We believe in the Gospel of the Gift, and that whosoever giveth life in its highest efforts to the service of humanity shall live forever. We believe in the federation of the world, the fellowship of nations, the motherhood of nature, the sisterhood and brotherhood of human kind. Socialism is the religion of Humanity. It was begotten in hope and conceived in charity. It was prophesied in the past, is being fulfilled in the present and shall be the glory of the future. Socialism is the Trinity: love, justice and truth. Socialism is the gospel of atonement, of humanity, for man's inhumanity. Socialism is

the second coming of the Elder Brother."

Many of the official leaders of Socialism are unblushing in their atheistic pronouncements.

"The idea of God must be destroyed; it is the keystone of a perverted civilization." —Karl Marx.

"The revolution differs from all its predecessors in this, that it does not seek for new forms of religion, but denies religion altogether."—Herr Bebel.

"In what sense Socialism is not religion will be now clear. It utterly despises "the other world" with all its stage properties, that is, the present objects of religion. In what sense it is not irreligious will be also, I think, tolerably clear; it brings back religion from heaven to earth. * * * It is in the hope and struggle for the higher social life that * * * the Socialist finds his ideal religion. The Socialist requires no transformed Christian rites to aid him in keeping his ideal before him. * * * It is only natural that the Socialist should resent with some indignation the continual reference of ideal perfection to a semi-mythical Syrian of the first century, when he sees higher types even in

some men walking the upper earth."—Mr. Belfort Bax.

"Every man is a product of his time and an instrument of circumstances. Christianity, then, the prevailing spiritual expression of the present economic order, must pass away as a better social order arrives."—Herr Bebel.

And yet this atheistic blasphemy ever turns back to Christ and seeks somehow to be identified with Him just as the demons of old wanted some kind of alliance with Christ. We quote again from Blatchford, the acknowledged leader of English Socialism:

"You infidels who call yourselves Christians. Are you aware that the Socialist, be he a believer or an atheist, is nearer to the Christ you profess to serve than you are yourselves? Are you aware that you cannot deny Socialism without denying Christ? Are you aware that you cannot revile Socialism without reviling Christ? I am the arch-infidel of the movement. I am the terrible example of Socialist atheism."

NEW ENGLAND LIBERALISM.

Perhaps the climax of this devilish counterfeit of Christianity is expressed most forcibly in the following verses publicly read as the class poem at the commencement of Harvard University, but three years ago, and quoted from Mr. Mauro's volume, "The Number of Man."

"Now in the East the morning dies;
The full light of the splendid sun
Strikes downward on our lifted eyes
And the long journey is begun.
Like one that lifts his head
For a second time from the dead,
Out of the Church's prison
The new Christ has arisen.

Oh, Holy Spirit, Heart of man,
Will you not listen, turn and bow,
To that clear voice, since time began,
Loud in your ears and louder now,
Mankind, the Christ, re-tried,
Re-crowned, re-crucified,
No other God God gave us,
Mankind alone must save us.

Within ourselves we find the light,
And in ourselves our gods to be,
Not thrown beyond the stars of night,
But here our eyes must see.

The love of man for man,
The world republican,
A heaven not superhuman,
Re-born in man and woman."

Can anyone read these terrible quotations and not see already the shadow of that dread Antichrist, that lawless one who is to close the tragedy of human sin just before the coming of our Lord.

FALSE CHURCHISM.

But there is another substitute that the god of this world as an angel of light is trying to impose on the good people who are not ready yet to swallow the blasphemies of Socialism. It is what we might call Churchism or perhaps Churchianity, as a substitute for Christianity. It is that form of Churchism that seeks to establish and expects to realize the kingdom of God on this earth through mere ecclesiastical organizations. It is the church as an earthly kingdom and a system of creeds, ceremonies and ecclesiastical dignitaries and governments.

PAPAL CLAIMS.

The first form was the Papacy into which Satan succeeded after a few centuries in transforming the holy Apostolic Church. By the tenth century the great Hildebrand, the head of this earthly kingdom of Christ, had become the most powerful potentate on earth. Kings and Emperors were crowned or uncrowned at his pleasure, and the greatest sovereign of the time did penance for three days in the snow and ice outside Hildebrand's palace gate before he would consent to give him audience. Roman Catholic writers declared that the close of the tenth century was the appointed time and that the millennial reign of the Lord had already begun through his vice-regent, the Pope.

POST-MILLENNIALISM.

Protestantism does not quite make such audacious claims, but the great mass of Modern Protestants are really expecting no other millennium and no higher manifestation of the kingdom of God on earth than that which is to come about through civili-

zation, the spread of the Gospel and the progress of Christianity among the nations. That is the dream and the constant watchword of the post-millennial church today. That is the brilliant optimism of many religious leaders, and the great body of modern Social Reformers. We cannot deny to these men and women the merit of great sincerity and genuine enthusiasm. They hail the advent of modern progress, the forces of electricity, steam, radium, the wireless telegraph, the automobile, the aeroplane, the printing-press, the university, the popular library, the progress of our time as the very beginning of the Golden Age. And if we for a moment point our fingers to the awful conditions that still exist, the poverty, the crime, the cruelty, the luxury, the licentiousness, the lust, the oppression, the Sabbath breaking, the drunkenness, the increase of disorder and crime, and the fact that we have two hundred million more heathen in the world today than we had a century ago they call us pessimists and charge us with holding back the wheels of the chariot of the Lord by the dead weight of our narrowness and conservatism.

CHRIST'S PICTURE OF THIS AGE.

The Word of God gives no sanction to this vain hope of an earthly millennium apart from the coming of Christ Himself. The Master's parting words gave no such rose-colored vision of Christianity in the coming centuries up to His advent. His Parables of the Kingdom in the thirteenth chapter of Matthew made it very plain that the good seed would be mingled with tares, that the treasure and the pearl would be hidden in the earth and that His coming would separate the good from the bad. He announced that the conditions on earth prior to His advent would not be like paradise, but rather like Sodom and Gomorrah or the antedeluvian world of wickedness and crime. His later letters to the seven churches of Asia confirm this vision and portray as the last chapter of the ages a nominal Christianity, lukewarm, Christless and ripe for judgment. We do not need to look far to see these conditions already far advanced in the church of today.

THE TRUE KINGDOM.

What is the Bible picture of the coming Kingdom?

It is the kingdom which is to come with the coming of the King. It is to be inaugurated by the personal return of the Lord Jesus Himself and to be consummated by His personal reign throughout the millennial age. Once His holy feet trod this planet in humiliation and suffering. Why should it be thought strange that He should walk the earth again and witness the consummation of His shame and agony in the glory of His everlasting kingdom.

It is not to be an evolution from the forces of human civilization but a revolution bursting upon an astonished world, not blending with man's selfish and imperfect achievements, but superseding all earthly sovereignties with His own supreme and everlasting dominion.

It is to be inaugurated in two stages. The first is usually described as the Parousia of the Son of Man and refers to His less public manifestation to His waiting bride prior to the more public and glorious revelation of

His presence usually described as the Epiphany. He is first to come for His saints and then to return with them and establish His millennial throne upon the earth. For the first phase of His advent the whole Christian dispensation has been steadily preparing. Simultaneous with the rejection of Israel the Gospel has been preached as a witness to all the Gentile nations and the Holy Spirit has been gathering out from among the heathen "a people for His name." When this company shall have become complete then will come the Parousia, the Lord will appear to His own, gather His waiting saints to meet Him in the air and raise from the dead them which sleep in Jesus to meet them in the clouds. After a season of awful tribulation the Lord will descend from heaven with His glorified church and this will be followed by the judgment of the nations and the establishment of His millennial kingdom for a thousand years of blessedness and glory.

This shall be immediately preceded by the binding of Satan and the suppression of all the visible forces of evil on the earth. It will be accompanied no doubt by stupen-

dous, natural transformations upon the earth itself and the reconstruction of the material world in harmony with the glorious conditions of this new creation. This is the Palingenesis, or "times of restitution of all things," of which the prophets have spoken from the beginning, when He who sitteth upon the throne shall say: "Behold, I make all things new."

THE COMING GLORY.

Figures and phrases fail to even faintly express the glory of that coronation day and that coming King. It is to be a kingdom of righteousness, peace on earth and good will to men. The victims of oppression will weep no more. Poverty, injustice and wrong will be but memories of a departed day. Sickness will be unknown, death itself will at last be dead. No funeral processions shall ever pass along its streets, no cemetery shall again be the most attractive feature of that city of God. No haunt of sin or scene of vice or degradation will ever deface its moral loveliness. No Devil shall visit its happy abodes for a thousand years. No storm shall ever disturb its cloudless sky. No scorching sun shall

prostrate its suffering inhabitants. No sea shall ever break upon its shores with its mournful voice of separation and desolation. Knowledge and culture shall reach the height of perfection, and we shall know even as we are known.

No vacant chair will ever remind us of a vanished form and a voice that is still, for our loved ones will all be there, so real, so still our very own and yet so changed and glorified. The noblest intellects, the most glorious spirits of the past shall be in that illustrious company. We shall lean with John upon the Master's breast. We shall talk with Moses about the mysteries of creation. We shall soar with Daniel through the wonders of prophecy. No needless interruptions of human infirmity and weariness shall break upon our endless days. No sleep shall be required, for there shall be no night there. Every power and every hour shall be occupied in the most noble and blessed employ. The universe shall be our sphere of activity and all the endowments of God's own wisdom, power and efficiency shall give skill to our hands, force to our minds and boundless and illimitable scope to all our activities. From world to

world, and star to star, we will show through the ages to come the story of redemption and the glory of God. There will be no struggles after holiness, no guarding against temptation, no lessons in the school of sorrow, no failures or disappointments, for we shall be like Him in the holiness of our spirit and the perfection of our nature.

But infinitely better than all this is the blessed thought that this glorious age is not only to bring our paradise, but the true remedy for all the ills of humanity, the true solution of all the problems of society, the ideal state and golden age for the whole human family of which prophets and poets have dreamed so long. Then at last the marvelous hand that has so perfectly adjusted the government of the material world and the economy of nature will as perfectly adjust the secular, the social and the political conditions of human society. Every earthly relationship will be perfectly harmonized. Every person will find his true place. Every capacity and power will be utilized for the happiness of each and the benefit of the whole. Every material force will be turned to account by the Supreme Ruler to create an earth-

ly paradise and an ideal world and all that humanity might have been but for sin will be realized at last in this great Palingenesis, this new creation of heaven and earth.

But incomparably more than all the King Himself will be there and we will ever be with Him. "God Himself shall be with them and shall be their God." "The Lamb which is in the midst of the throne shall feed them and there shall lead them to living fountains of water." "They shall see His face and His name shall be in their foreheads." And "so shall we ever be with the Lord."

"Some sweet morn we'll see His face,
And we shall be satisfied.
Some sweet hour in His embrace
We shall evermore abide.
We are waiting for the turning of the morning,
We are watching for the breaking of the dawn.
Morn of morns, O haste thy glad appearing,
Day of days, speed on, speed on, speed on."

Chapter VII.

PRACTICAL CONCLUSIONS.

"If the foundations be destroyed, what can the righteous do?" (Ps. xi. 3).

A FEW months ago a series of articles was published in one of our magazines, bearing the title, "Blasting the Rock of Ages." The object of these articles was to show the trend of modern scientific and theological teaching, especially in our colleges and theological seminaries, and the conclusions published were not reassuring to the friends of the Bible and the Lord Jesus.

We are living in an age of transition and reconstruction. Since the days of Copernicus and Newton, the standpoints of the scientific world have been completely changed. Modern Evolution has wrought still further changes in the method of scientific thought, and Herbert Spencer has sought to weave that principle into all thought and life, both secular and religious. The political world

is in a similar condition of upheaval, and Democracy and Populism are undermining the foundations of every earthly throne. The industrial and commercial world has discovered new forces and new methods which are steadily banishing individual enterprise for larger combinations of trade and commerce. The social world is in an equal ferment. Woman's place in business and politics, the instability of the family, the progress of Socialism and the radical revolution of all educational methods,—these are only a few of the signs, the flotsam and jetsam on the great flood which is sweeping away the land-marks of the past.

It is not strange that these seething tides should have struck the great foundations of religious truth and life and dashed their wild waves against the Rock of Ages itself. It is not strange that men should talk about revised creeds, a revised Christ, and a new epoch of Christian faith and experience in many an individual life. Even so great a religious leader as Dr. Josiah Strong has recently published the testimony of his own readjustment to the scientific thought of the times and many have been swept alto-

gether away from their ancient moorings by the swelling flood of New Thought and Higher Criticism. And while a glorious company of Christian scholars and Christian saints are standing more true than ever to the ancient faith, yet even the most established believer is sometimes tempted to ask with the ancient psalmist, "If the foundations be destroyed, what can the righteous do?"

SOME OF THE FOUNDATIONS THE ENEMY IS SEEKING TO DESTROY.

The great enemy has not hesitated to turn his batteries against the very throne of the Eternal. Modern philosophy professes to settle the question of being and the reasons and relations of all the phenomena of nature and life. One of its chief concerns is of course with the question of a great First Cause and His relation to the universe. We have already seen on the authority of the late Prof. James, of Harvard, that while the great Roman Catholic colleges still mostly adhere to the old philosophy of Dualism, that is, that God and the material universe are distinct, almost all the universities of

England and America unite in teaching Monism, or the practical oneness of the Divine Being and the material world, in other words, Pantheism or Divine Immanence, as the New Theology likes to call it. We may as well understand on the authority of this distinguished philosopher that our sons and daughters whom we send to the leading seats of learning in this country and Great Britain, are taught a philosophy which necessarily destroys all the foundations of belief in a personal God, infinite, eternal and wholly separate from and immeasurably above His creation.

Along with this the doctrine of Evolution which has been widely accepted if it does not do away with one great First Cause, yet it so limits Him by His own laws and the survival of the fittest, that He has practically no independent authority to interpose apart from hard natural law.

We have seen in the preceding pages how Higher Criticism is seeking to undermine the authority of the Holy Scriptures as the inspired and infallible Word of God.

Still more vital is the assault of New Theology upon the Person and Work of the

Lord Jesus Christ. It scouts the Virgin birth, denies His deity, treats His death as a mere example of heroic sacrifice, not differing materially from the self-sacrifice of any human hero or patriot, and explains His resurrection either as a pious fraud on the part of His first disciples, or a mere figure of higher spiritual exaltation and transcendentalism.

After one has wandered through the endless mazes of these New Theologies he can only cry with utter weariness, "They have taken away my Lord and I know not where they have laid Him." Thank God we do know and for us the glorious Christ is Himself the eternal evidence of Christianity and the Gospels, and we could much more easily believe that it is all true than that any mere human mind could ever have invented the marvelous story, and cry with the early disciples, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that Thou art the Christ, the Son of the living God." We do not wonder at the story of a man about to be executed who wanted a minister to prepare him for eternity, and they sent for a minister of the

new type, he refused to go, saying, very sensibly, "Call someone else, I have really nothing to say to him."

The Foundations of Our Faith in a Supernatural Religious Experience are assailed. The real principle back of this dreadful stuff is the *a priori* conclusion with which they all start, that everything supernatural is impossible and must be ruled out, right or wrong. They simply will not accept the miraculous or any religious experience which rises above the hard limits of mere natural law. Therefore the Deity, the Virgin Birth and the Resurrection of Christ are out of the question, and of course the doctrine of regeneration is a mere psychological fiction, just like the moods of Dervishes, Hindu fakirs, Theosophists, Spiritualists, and hysterical patients. Prayer is merely a suggestion and a self-helping process. It reaches no external God, but lifts us higher, like a passenger hauling himself across the stream in a scow by pulling at the cable that has been stretched across the river. Prof. James of Harvard in his great book on "The Varieties of Religious Experience," recognizes the phenomena of prayer and mysti-

cism as real, but he groups together the experiences of Roman Catholic saints, Protestant believers, Hindu Yogis, and modern Spiritualists, and coolly assumes that probably they all have a common basis of truth, reality and value, but they give us no philosophical ground to explain the unseen world or consider them as more than interesting phenomena for further study and experiment. We are sorry to have to add that with Prof. James the study and experiment ended along with two or three distinguished philosophers in pure Spiritualism and a compact which their successors are still trying to carry out, to communicate with their friends in this world after their own death.

The foundations of society, morals and practical life are being destroyed. This new philosophy does not stop with mere theories and speculations, but its outcome is extremely practical, or, as they call it, pragmatical. Pragmaticism really includes all life and conduct. Of course, so many varied philosophies bear just as great a variety of fruit. In one case there is what they call the religion of Humanity, a system of Socialism that would do away with government, property,

and in some cases even family life. Morals are to be regulated not by any divine law of purity, but by the common good. Woman is to own herself and no longer be under the dominion of mere man. Children are to be the care of the State. Wealth is to be fairly divided, and the "lazy loafer" is to draw his dividend equally with the "bloated bondholder." Marriage is to be regulated wholly on the principles of Socialism. Of course, the Millennium is to follow.

As a very practical answer to this false optimism we give two quotations, just published, showing the moral conditions of America. The first is from the "American Grocer."

"In 1910 the American people spent $34,000,000 for tea, $194,000,000 for coffee, and $1,600,000,000 for all liquors. The consumption of liquor, per capita, increased from 17½ gallons in 1901 to 22 gallons in 1910."

The other quotation relates to moral conditions among the children of our schools:

Dr. May Woodallen-Chapman before the parents' meeting of the Public Education Association of New York, says:

"The moral condition of the children in

the public schools is one of the most difficult problems of the present day.

"For years teachers have been learning more and more of the undercurrent of immorality in the lives of the children in their care. Sometimes they have tried to open the eyes of the individual parents to these dangers, but their reception has been such that they have been compelled in self-defense to keep silence.

"We find, upon investigation, that in many schools, from the lowest grades on up, there is what we call a ferment of impurity at work among the children. This results not alone in impure talk and suggestive writing, but even goes so far as to result in what, among adults, we would designate as immoral acts.

"We are apt to think that these dangers come only into the lives of the boys; our girls, we imagine, are safely protected. For this reason it has seemed wise to me to present a quotation from Judge Julian W. Mack, of the Juvenile Court of Chicago, to give you something of an idea of what this all means to our children and to make clear that it is not alone the boys who are in danger, but our girls as well.

"Judge Mack says: 'What strikes one in juvenile court work in connection with this problem is the amount of sexual wrongdoing among the very young; girls and boys from seven and a half years up; girls diseased at nine years of age; girls in groups at school; one group of seven or eight girls, from ten to thirteen years, led by one girl, indulging with the boys in that school; another group of six or eight high school girls in a suburban town in this country, inviting boys to their houses, when mothers were out; another group of three or four girls, from ten to thirteen and a leader the youngest, a child of ten.' * * *

"Judge Mack also tells of the wrongdoings of girls of seventeen, of most respected parents, with over a dozen boys, * * * and says that this state of affairs was known to many, if not most of the children in the school, while all of the parents were in utter ignorance.

"He goes on to say: 'But do not deceive yourselves for a moment; do not believe that it is only the children, we will say, in the stockyard district, or some other district

where people are massed and huddled together in great numbers because of their poverty, who do these things. They occur in the schools and colleges which your children are attending, and on the streets on which your children are playing.' "

But we have already spent far too much time on this mass of corruption, this product of the "wisdom of men" which is "foolishness with God."

Let us next look at the significance of these assaults upon the foundations of truth for us believers and followers of Christ. "What can the righteous do?"

Let us make sure of our own foundations. Let us hold no easy, cheap or mere traditional views of sacred things. Let us search the Scriptures for in them we think we have eternal life, and they are them which testify of Him. Mere second-hand beliefs will be swept away in the fierce stream. It is not difficult for the average man in a very little while to sift all these mixtures of New Thought and reach absolutely satisfying convictions. The Higher Critics by no means have it all their own

way. The following quotation from Prof. Orr sums up the conclusions of the whole question: "The conclusion from the whole is that up to the present hour, Science and the Biblical views of God, man and the world, do not stand in any real relation of conflict. Each reflects light upon the pages of the other, but neither contradicts the other's essential testimony. Science itself now is taking a less materialistic view of the origin and nature of things than it did ten or twenty years ago, and is interpreting the creation more in the light of the spiritual. The experience of the Christian believer with the work of missions, furnishes testimony that cannot be disregarded of the regenerating, transforming forces of the Bible."

Above everything else let us build up our own faith and experience, not only on the Bible, but on the Person of the Lord Jesus Christ. The final evidence to every Christian heart is what Christ is to him. Even Prof. James fully admits that the phenomena of religious experience are a world of actual facts and evidences, even greater than the outer world of matter and must be ac-

cepted on the testimony of consciousness as real. Christ is real to us and in Him the Bible is not only illuminated but demonstrated and made alive. Many a tempted student has testified that when under the pressure of modern thought from brilliant minds, his reasoning failed to satisfy him, his heart came to the rescue and a voice within mightier and more convincing than all human reasonings pronounced the verdict, "Christ is true, and Christ is mine."

Do not try to take the middle ground of compromise, accepting the conclusions of the Higher Critics and yet holding on to the fragments of faith that are left. You will certainly find that one drop of ink is more potent than a whole reservoir of crystal water and your faith will be swamped in your science instead of your science converted by your faith. These are the days which try men's hearts. "Who is on the Lord's side?" is the cry, and there can be no compromise. The Bible must be wholly true or a rope of sand. Christ must be everything or nothing.

But we owe quite as much to others in this great conflict as to ourselves. "What can the righteous do" to save the rising

generation, the young men and women of today, the boys and girls of our own homes from this awful faith-destroying flood?

First, we must awake to the fact that with few exceptions, the higher education of most of our public schools and colleges is dangerous if not fatal to faith. The thoughtless student may not realize at once the seriousness of the principles he is imbibing. He may accept his lessons in Evolution and Psychology simply as matters of secular study without any religious or irreligious application. They simply are stored up in his memory as latent facts from which later in life the enemy is going to make his own deductions and conclusions.

For example, the writer took up the other day the accepted text-book in Psychology in our High Schools and read this definition of the mind: "What is mind?" "That which thinks and feels," you are supposed to say. "Oh, that is the old idea, but that is not Science." "What is a chair?" "That which has rungs and legs and a seat." "But is there any chair apart from the rung and legs and seat?" "No." "The chair then is not something that has rungs and legs and seat, but

a chair is the sum of the rungs and legs and seat. Precisely so the mind is not something that thinks and feels, but the mind is just the sum of our thoughts, feeling and mental movements."

In a word, there is no independent mind, no personal soul, no such thing as the freedom of the will, but just a succession of movements of the brain cells. Let one of your boys or girls once get this materialistic teaching lodged in his memory and it will be a very short matter some day for the next stage, unbelief in personal immortality and God.

Then as regards our higher education in colleges and universities, we cannot sum up this peril better than by this quotation from a recent writer: "For hundreds of years the instruction imparted to the youths of England and America has been grounded upon the Scriptures as the oracles of God. Now we are told that within a single generation the framework of our educational system has been so changed that the language which expressed the abiding conviction of our ancestors would sound in the atmosphere of our great universities as

strange as the language of a different race of men, uttering the formulas of some outlandish savage religion." We repeat this last sentence as a direct quotation from Professor James himself, "The theological machinery which spoke so livingly to our ancestors with its finite age of the world, its creation out of nothing, its juridical morality and eschatology, its treatment of God as an external contriver, an intelligent and moral governor, sounds as odd to most of us as if it were some outlandish savage religion."

Beloved friends, if these things are so, the foundations of some things are certainly destroyed and the time has come when Christian schools, high schools and colleges, recognizing the authority of the Bible and the Lord Jesus and hallowed by a spiritual atmosphere are an absolute necessity for the families of the children of God.

But someone will say, at least our theological seminaries are safe. Are they? Then whence comes the flood of Higher Criticism, New Thought, and liberal preaching of many in our pulpits. Let a single testimony answer. Less than a year ago a brilliant

student much sought after by theological seminaries entered a seminary in the city of New York under the auspices of the most conservative of all our religious denominations. He was offered every inducement in the way of scholarship, free tuition, luxurious rooms and the highest honors. He became intensely attracted to the brilliant professors, singularly gifted men. But he felt day by day that the charm of their personality and the subtle errors of their views were slowly undermining his faith, and if he continued under these influences he would become hypnotized and spellbound by the fascination of this new Christless philosophy. At last in sheer desperation he surrendered his scholarship, gave up his rooms and left that theological seminary and personally declared to the writer that if it had not been for the faith he had learned from his parents and the personal knowledge he had of the Lord Jesus in his own heart, he would have made shipwreck of his soul.

Brethren, is there anything the matter with the foundations? Is there any need for Biblical teaching and theological training on the very highest lines along with loyalty

to Christ and loyalty to the Word of God?

Finally, what does this mean for the world and the great work of Missions? All this leads right up to it. There is just the same need that we should strengthen the foundations in the Mission field. The New Thought and Higher Criticism of our time have invaded our Boards of Missions and perverted many of the missionaries themselves. Liberal thought on the Mission fields has at length begun to trifle with the old faith and to join hands with that which is good, so called, in the religions of the East, an unholy alliance which God forbids just as much as the alliances of Israel with the Canaan world. The spread of this leaven has been so rapid that God is visiting it with a serious financial blight in the missionary resources of the great Missionary Societies. A keen rebuke has recently been addressed to the compromising churches and missionary boards of Western lands by a Chinese scholar in a remarkable volume just published, in which he protests against the Christians of the West obtruding their Bible and their Christianity upon the people of China, until they themselves are sure of its

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